Church Management

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OF RELIGION

February 1960

"In Remembrance of Me"

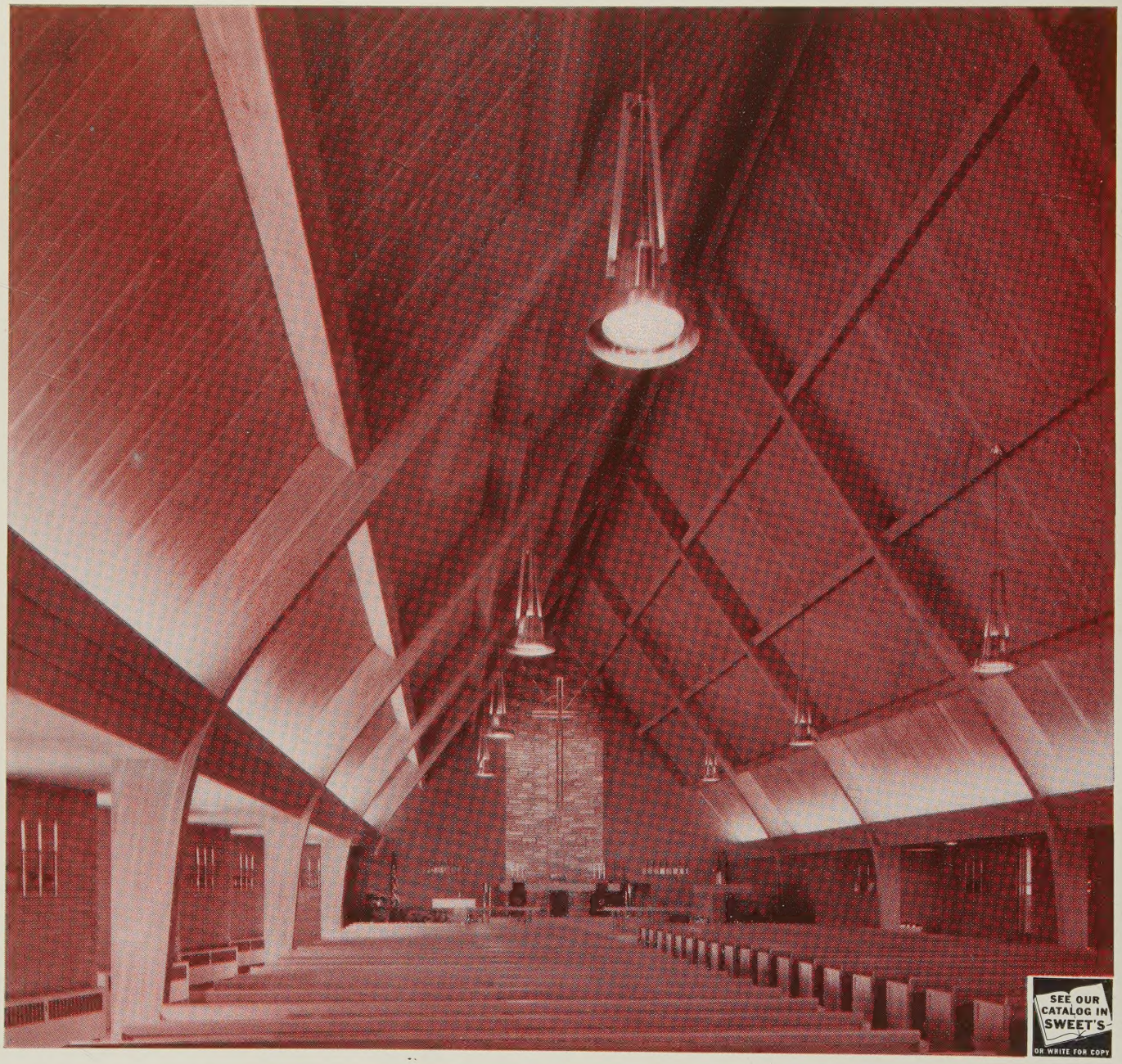
(See page 45.)

Volume XXXVI

Number 5

Immanuel Lutheran Church, Des Plaines, Illinois. Architects: Charles Edward Stade and Associates M. Dolan and H. Anderson, Park Ridge, Illinois. Contractor: Stade Construction Company, Park Ridge, Illinois.

JOB DATA—*Space provided:* Nave with seating capacity of 500, plus balcony and overflow area increasing seating to 675; chancel, sacristy; two offices; coat room; multi-purpose room; meeting room, nursery, wash rooms; chair storage; boiler room. *Exterior walls:* face brick and Lannon stone. *Interior walls:* face brick. *Heating and ventilating:* hot water with two-speed ventilation in nave. *Lighting:* incandescent. *Roof:* asphalt shingles over timber decking. *Floors:* asphalt tile. *Volume:* 290,000 cubic feet. *Cost per cubic foot:* 8 cents.



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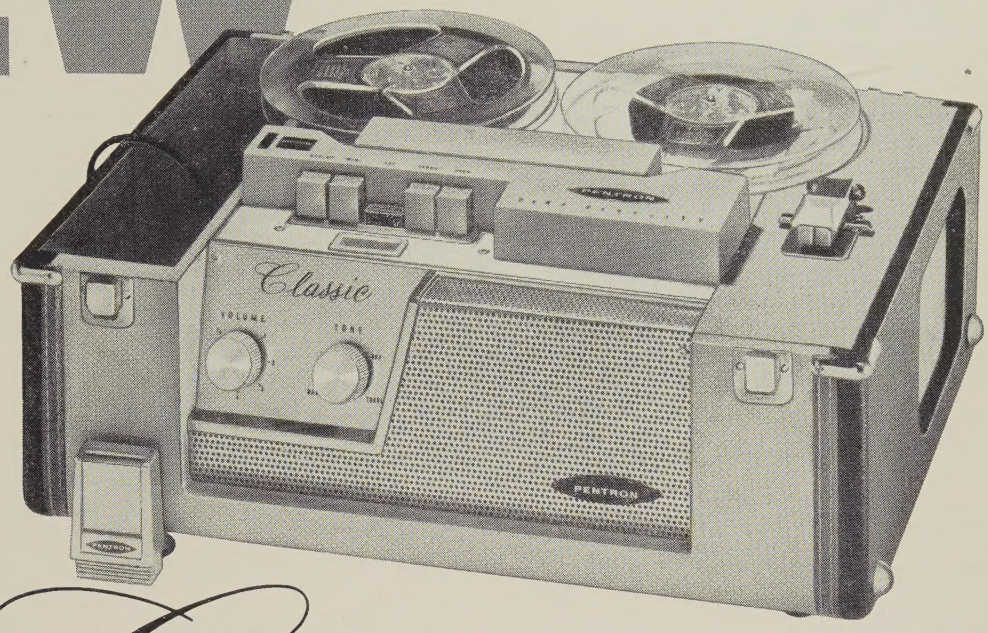

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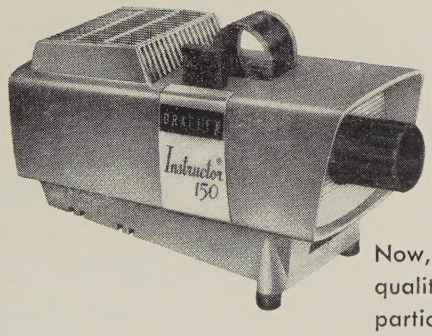

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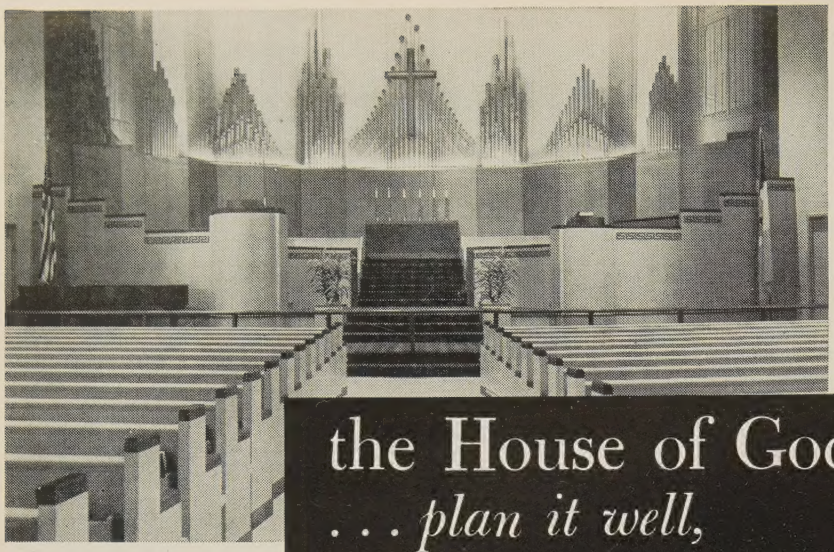

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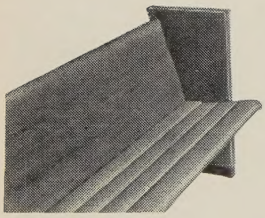

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They Say; What Say They? Let Them Say

MERGER?

Dear Sir:

Landing at Plymouth Rock on December 21, the Pilgrims came in search of freedom, especially freedom of the local church from the bondage of ecclesiastical control.

The churches they founded associated together through voluntary organizations devised for fellowship and cooperation, but without ecclesiastical authority; and they recognized the completeness of the local church, as Congregationalism does today.

However, there are powerful forces attempting to have the Congregational Christian Churches merge with the Evangelical and Reformed Church into a "United Church of Christ"; and a proposed constitution for this purpose has already been drafted.

Ministers will be less free under this proposed constitution than within the classical Congregational pattern; and when the time comes for a minister to move, he will be a vulnerable creature. The machinery of moving will no longer be in his hands or in the hands of the local church. The minister's mobility will be constitutionally limited by the express powers of state and national officials who will control the local church through their control of the minister.

Before trading any portion of his heritage, a minister would do well to ponder St. Paul's admonition: "Stand fast, therefore, in the liberty wherewith Christ has set us free."

A. Stuart Oskamp
Glen Ellyn, Illinois

LIKES NEW GLASS

Dear Sir:

I wish to express my compliments to you for the way your publication featured the baptistry window of the Church of St. Therese in Garfield Heights, now under construction.

Faceted glass is a fascinating medium for expressing certain spiritual ideas, and it seems to overcome the debility of leaded glass to appear handsome from the exterior. I think we will see more of this material used in many new, exciting ways in the future.

Robert T. C. Miller, A.I.A.
Bedford, Ohio

Church Management

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EACH ISSUE A MINE

Dear Sir:

I look forward to receiving each copy of *Church Management.* Thank you for giving so much excellent material. Each issue is a mine of information and practical helps. It sounds as though I like it, doesn't it?

Norbert J. Boer
Stockton, California

Dear Sir:

A cursory glance at the new *Church Management* tells me it is one of the best I have seen in years. It is one of the best of many magazines anyway.

Fred E. Luchs
Ann Arbor, Michigan

HE AND DOZENS OF OTHERS

Dear Sir:

On page 16 of the December 1959 issue of *Church Management* appears an article entitled "Sun Valley Churches." Throughout the article repeated references are made to Sun Valley, California. This apparently is not a typographical error, but rather a state of confusion both in nomenclature and geography. The world-famous ski resort known as Sun Valley is in the State of Idaho, approximately sixty miles north of Shoshone. The Winter Olympic Games for 1960 will be held in Squaw Valley, California, some thirty-five miles west of Reno, Nevada. The "Sun Valley" in your article obviously refers to "Squaw Valley."

The article is of particular interest to me because it is our good fortune to supply the interior furnishings for both the Protestant and the Catholic churches whose photographs accompany the article.

Stanton J. MacIntosh
The Marshall Company
Payette, Idaho

SERMON ISSUE?

Dear Sir:

Please do not "major in sermons" as you suggested in your editorial in the December 1959 issue.

I believe that your present publication policy with regular articles by Dr. MacLennan and occasional additional sermons is very good.

There are other magazines which specialize in sermons. If that is what is wanted, we can purchase them.

After all, why not let us do some work on this matter of sermonizing which is the first and foremost element in the work of the minister?

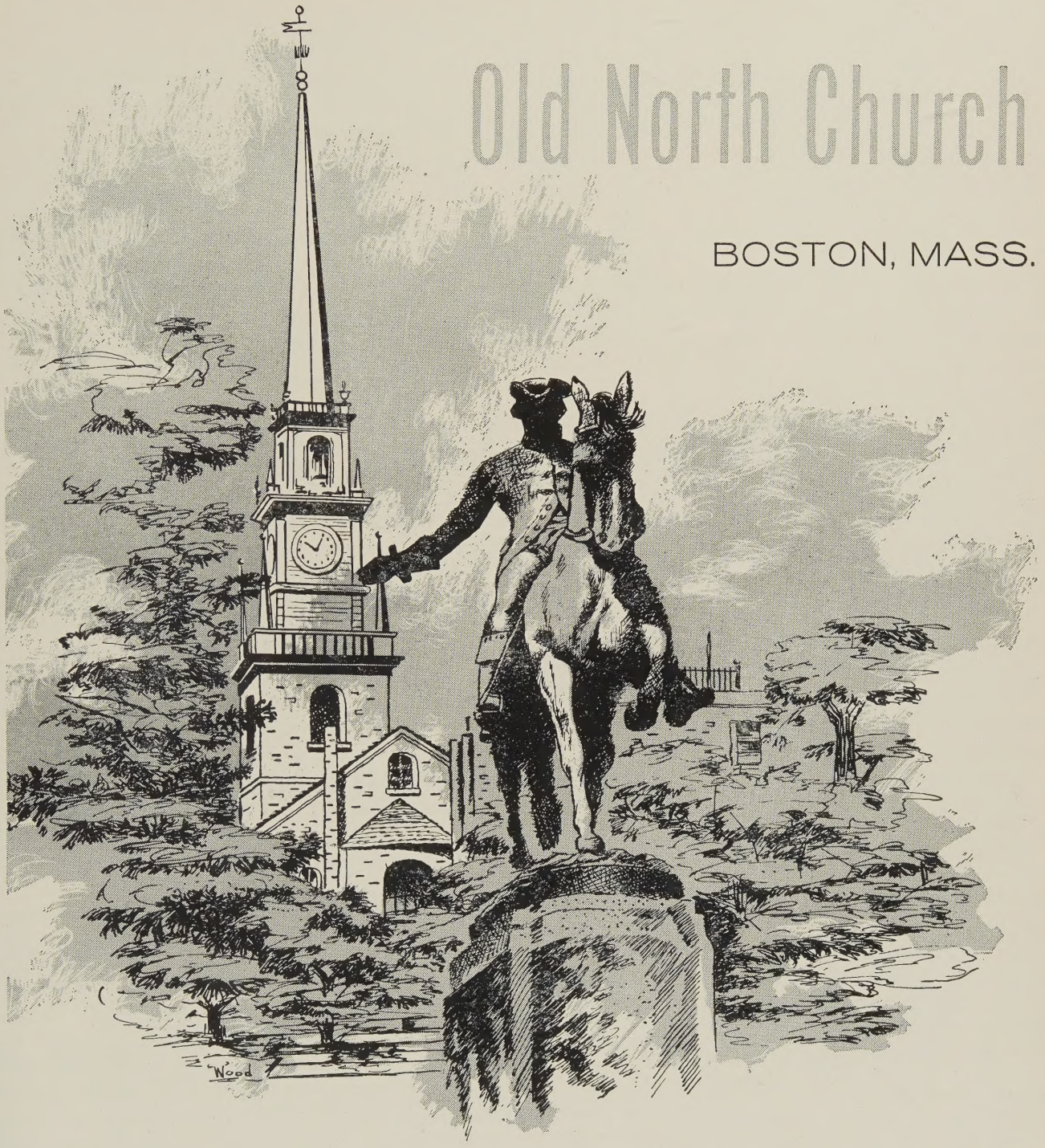
I like the magazine as it is; please do not become another sermon publication.

Myron Schmitt
Kankakee, Illinois

Famous Church Buildings in America—number 1 of a series

Old North Church

BOSTON, MASS.



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CHURCH MANAGEMENT

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There Is a Spiritual Body

The Christian concept of human survival beyond the grave is based upon the thought expressed by Saint Paul that there is a natural body but that there is also a spiritual body. It is very difficult to convince many that this premise is genuine. It is quite possible that the present emphasis on training in engineering which is felt so necessary for human survival will do much to make the claims concerning a spiritual body seem ridiculous.

It is well to pass from the techniques of rational thinking to the realm of the psychologist.

A very new book has recently come to my desk. It is *The Meaning of Death,** a symposium edited by Herman Feifel, assistant professor of clinical psychology at the University of Southern California School of Medicine, Los Angeles, California.

The first contribution in that volume is by Carl G. Jung, the distinguished psychologist from Zurich, Switzerland.

His comments argue that the validity of the truths reached by the unconscious psyche come pretty close to the Pauline concept expressed in I Corinthians 15:44.

He agrees that "no one knows what the psyche is, and one knows just as little how far into nature psyche extends." He says that the older theory that psyche is dependent upon its relationship with the brain is no longer self-evident.

He believes that psyche reaches into obscurities far beyond the scope of our understanding, that it has existed from time immemorial.

He concludes with:

> The extreme uncertainty of human comprehension makes the intellectualistic hubbub not alone ridiculous, but also deplorably dull. If therefore from the needs of his own heart, or in accordance with the ancient lessons of human wisdom, or out of respect for the psychological fact that "telepathic" perceptions occur, anyone should draw the conclusion that the psyche, in its deepest reaches, participates in a form of existence beyond space and time, and thus partakes of what is inadequately and symbolically described as "eternity"—then critical reason could counter with no other argument than the *non liquet* of science.

From these brief comments in one chapter of this volume one may be strengthened in his faith that there is a spiritual body, as the apostle declared, and that the laws concerning this spiritual body are evident at the present time, and that they deal with the realities of their own sphere where logistics and logic of the natural body no longer control.

*Published by McGraw-Hill Book Co., 1959.

Motivation in Giving

I have just seen a survey made by a prominent Protestant denomination which shows that fifty-five percent of the people who received the questionnaire agreed that the tithe was the biblical basis for Christian giving. It probably is a statement of theological belief rather than one of Christian practice, for a glance at the giving statistics of that denomination reveals that the total denominational contribution would have to be multiplied four or five times before it reached the proportion of a tithe.

My father, who was a very good minister of the gospel, used to urge the tithe upon members of his churches. The argument he used was a simple one. A thousand times he repeated words like these: "The Jew is required to give a tithe of his income to his church. A Christian should certainly do better than the Jew." Of course, his premise was wrong. There probably was never any extended period in Jewish history when the people contributed one-tenth of their income for the temple tax. The Bible in several instances has told of mass violations of the law of the tithe. There, again, the people may have been strong in their faith but weak in actual practice. Jewish friends, of whom I have many, know nothing of the tithing as pressed upon Christian churches.

More money has been raised for Protestant churches through the motivation of competition and imitation than by pressing the tithe. Study the methods used by successful fund raisers. If John Smith, with an annual income of $10,000, gives $2,500 to the building fund, Joe Brown, another $10,000 man, is more likely to make a pledge of $2,500. That is the reason why publicity given to the larger pledges is always helpful. Not good taste, you may say, but definitely productive of contributions.

Sacrificial giving is still very important in stewardship. Yet the greatest need is not to get sacrificial gifts from the less opulent members of the congregation, but to get the inconvenient giving from those who have plenty of this world's goods. Some are still giving sacrificially out of their little. However, more are worrying about the necessity of running the car an-

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other year, or doing without the additional suit of clothes, or—what has been true in some instances—the necessity of cutting down on the purchase of liquor.

Few today can raise money by repeating the story of the widow's two small mites which were dropped into the offering box at the gate of the temple. Two-mite gifts encourage two-mite gifts. Large gifts encourage large gifts. Money begets money.

All of these things are known and practiced in fund raising today. Isn't there some basis for believing that churches which want to be theologically sound should recognize that giving is based upon the New Testament teaching that each should give as the Lord has prospered him and not on the traditional concept of the tithe?

Birth-Control Furor

The world population explosion has finally thrown a scare into the national and international situations. President Eisenhower's advisers on foreign aid have suggested that the United States might furnish information on birth control to those nations requesting it. That, coupled with a report from the Roman Catholic bishops that their church has not changed its previous condemnation of any method of birth control with the exception of abstinence and the so-called rhythm method, has thrown the whole thing into the spotlight. The fact that two aspirants to the Democratic nomination for the Presidency are Roman Catholics has made good publicity.

Senator John K. Kennedy of Massachusetts was the main target; Governor Edmund C. Brown of California, also a Roman Catholic, was the second.

Said Kennedy: "It is a mistake for the United States to advocate the limiting of population in any other country." Said Governor Brown: "I certainly do not believe that this country has the right to interfere with the religious practices of other countries."

Of course both of these men avoided the issue. There are still a lot of people who would like to have a direct answer to a very simple question. Forget the foreign aid angle. These people would like to know if, in a situation which might arise where Congress had passed legislation making legal the publication of literature on birth control together with the right to sell contraceptive devices and drugs to our own citizens, a Roman Catholic President would be bound to follow the decision of Congress or the ruling of the church.

It is a question which any person has a right to ask the candidates, and it is one which is going to have increasing social significance. If the candidates cannot be persuaded to give an honest answer, perhaps some precedent can be found by studying previous records of Roman Catholic officials at the state levels (Massachusetts and Connecticut) to discover what their attitudes may have been in states where the dissemination of such information and devices is prohibited by law.

Honesty in TV Advertising

If the radio and television industry wishes to create respect for its advertising, a good place to start is with the personal endorsements of the products it publicizes. The public believes, rightly or wrongly, that these endorsements are not the conscientious word of someone who has found the product of value, but rather that they have been bought and paid for by the manufacturer. We recall one instance in which a prominent musician stated that a name brand cigaret never hurt his throat. To his friends who knew that he was not a smoker he explained that they had never injured his throat because he had never used them. A baseball player who recently acquired fame was (according to newspaper reports) advised by his manager that his income could be greatly increased by giving his endorsement to various foods, cigarets, and drugs.

The Federal Trade Commission has done a much better job in policing publications than the Federal Communications Commission has done in maintaining adequate standards in radio and television. Twice *Church Management* has been questioned by the Federal Trade Commission on account of its advertising. Once we permitted an advertisement for an electric organ to say that it could reproduce any tone than could be made by a $25,000 pipe organ. The other time an advertiser announced a "Universal Christian Flag." The commission insisted that unless the advertiser could show that his flag had universal endorsement, he had no right to use that word.

Such policing is a far cry from the looseness of control over the radio and television industry. Not alone are many endorsements purchased, but extravagant claims for pills, foods, and gadgets challenge credulity. Even the fact that most people accept such advertisements with tongue in cheek is poor defense of the policy.

(additional editorial on page 39)

HIS HANDS

A newborn infant's hands
Curled at His gentle mother's loving breast;
She held her baby close,
Then laid Him in a manger bed to rest.

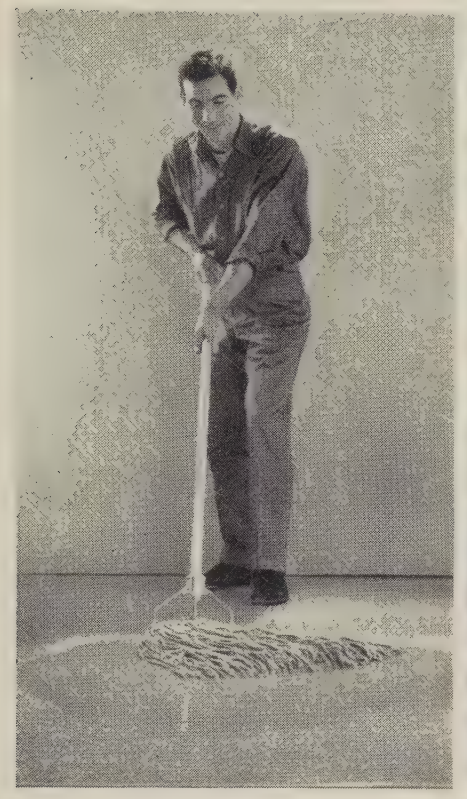
Slim-fingered, boyish hands
In calm and unimpassioned discourse raised,
Impressed the Temple priests,
And all who saw and heard Him stood amazed.

A Man's strong, soothing hands
Restored the blind and stilled the raging sea;
The dead were made to live—
And then He came to His Gethsemane.

Nail-pierced, His bloodied hands
Hung limp and cold on Calvary's tragic tree,
For Christ, our Lord, had died
For all the world, and mortals such as we.

Ralph Mitchell Crosby
Los Angeles, California

SPEED UP CLEANUP



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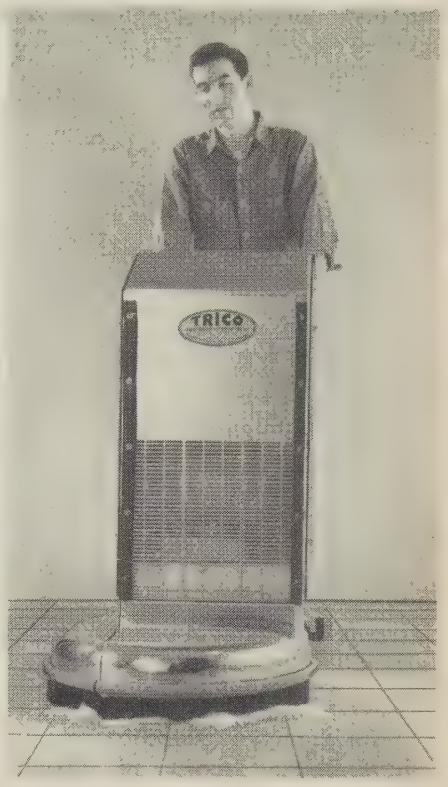

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Read This and Shudder

Five Reasons Rome Fell

Harold E. Buell*

At the height of its power Rome was the richest and strongest nation of the ancient world. Yet Rome fell. And the reason it fell was not so much the aggression of the barbarians without as the corruption, rottenness, and immorality within.

We can find a rather striking parallel in ancient Rome and modern America. In 1787 Edward Gibbon wrote a monumental history which he called *The Decline and Fall of the Roman Empire.* He listed five major reasons why Rome fell. It may be interesting to examine these reasons and apply them to life in America today. They are:

1. **The rapid increase of divorce and the decay of family life.**
2. **Higher and higher taxes.**
3. **The mad desire and craze for pleasure.**
4. **The weight of gigantic armaments.**
5. **The decay of religion.**

There is an amazing parallel in the Judah of Isaiah's day and the America of today, also in the Judah of long ago and the Rome of the early Christian era. Isaiah faced problems like these: exploitation and greed in high places, self-pride and public display of women, economic exploitation, drinking and carousing, and disloyalty to God.

Judah fell and Rome fell. And if the United States does not take a warning from those nations of long ago and avoid the things which caused their fall, then America too will fall, and will deserve to fall. Long ago the psalmist said, "Blessed is the nation whose God is the Lord." And in Proverbs we read, "Righteousness exalteth a nation: but sin is a reproach to any people."

Let us examine in greater detail the five reasons why Rome fell, to see if we can learn something from her experience in terms of saving our nation from a similar fate.

*Minister, White Temple Methodist Church, Miami, Florida.

The first reason Gibbon gave is the rapid increase of divorce and the decay of family life. I was startled when I read in a newspaper the other day that in Dade (Miami) County in 1958 there were 7,411 applications for marriage and 5,582 applications for divorce. This means that for every seven applications for marriage in Dade County last year there were approximately five applications for divorce.

I was disgusted with a story I saw in the paper a short time ago about a French actress who had released the statement that in the course of her lifetime she would like to marry eight different men. She would like these men to be members of different national families. She wanted to marry an American, a Frenchman, an Italian, a Spaniard, a Russian, a German, an Argentinian, and a Brazilian. What things some people will say and do to get their pictures and their names in the paper! And what things the newspapers will sometimes print to try to increase their circulation! This is the sort of thing that brings discredit upon family life and the home. This is the sort of thing that causes the decay of the home today, as the home decayed in ancient Rome.

A graduate student at the University of Wisconsin was writing a paper on juvenile delinquency. As a source of data he decided to call several homes at about nine o'clock in the evening—homes where it was known that children or young people lived. He would ask the parents, "Do you know where your children are right at this moment?" But he found that it was very difficult to get this data because on the first evening, when he made five calls, the telephone was always answered by a child who did not know where his parents were. His conclusion was that delinquency is a problem not only of youth but of adults, that when you seek to study the problem of juvenile delinquency the place to begin is with the parents.

I like much better the little composition written by a girl in high school which she calls "What My Home Means to Me":

> **My home is more than four walls and a green roof and a cement foundation: My home is love and warmth and comfort and happiness; my home is a little lane off a busy highway; my home is a calm inlet near a roaring sea; my home is a star in an inky heaven. I guess it isn't any different from other homes: The water softener is broken, the roof is leaky, the paint is cracking, the sidewalk is uneven, and we have trouble with the furnace. No, it isn't different from thousands of other American homes; but it is the place I love best, because in it live the people I love best. For a house is made of stone and brick and wood and plaster, but a home is made of human hearts, of tears, of laughter, of deep understanding—and I thank God that mine is just what it is.**

If only all young people had that concept of home, if only their home justified that kind of concept, we would have fewer broken homes, and there would not be this decline of family life. One reason for Rome's fall was the high rate of divorce and the decay of family life. "Righteousness exalteth a nation: but sin is a reproach to any people." "Blessed is the nation whose God is the Lord."

Taxes

The second reason why Rome fell was higher and higher taxes. Here again there is a close parallel in ancient Rome and modern America. Between 1913 and 1948 our income multiplied 4½ times, but our income taxes multiplied 474 times. The United States Chamber of Commerce has said that if you are an average American worker, you work for the government from

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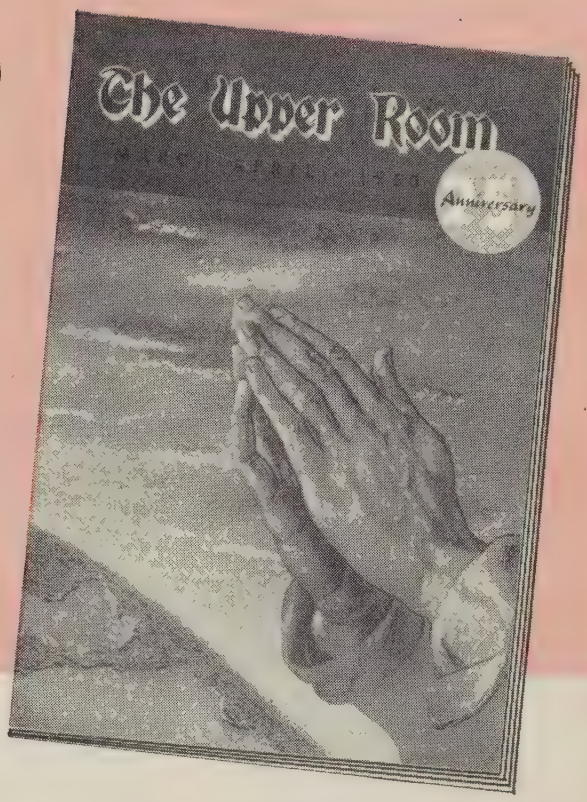

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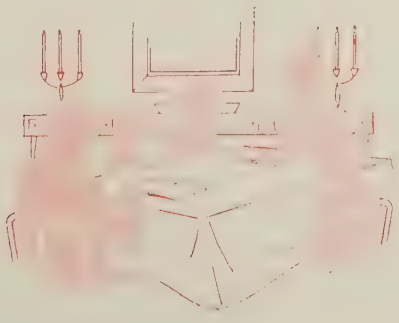

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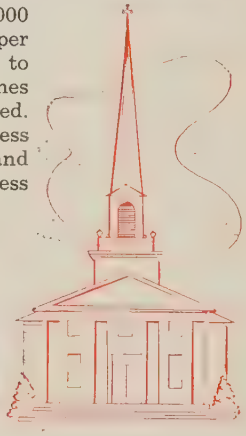

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January 1 until April 22. That is, the amount of money you earn from the first day in January until April 22 goes into direct and hidden taxes—national, state, and local. This figure is deduced from the fact that 30 percent of the national income goes for taxes. Therefore, if you are an average person, for 30 percent of the year you are not working for yourself but for the government.

The Tax Foundation of America has released some interesting figures along the same line. It calls attention to a great many hidden taxes of which we are not aware. For instance, there are 151 different taxes on a loaf of bread, 116 taxes on a man's suit of clothing, 100 different taxes on an egg, 150 taxes of one kind or another on a woman's hat, and 600 taxes on a house. If you buy a low-priced car costing $2,000, 25 percent of the cost goes for taxes.

Now I am not critical of the principle of paying taxes. We should be willing to pay taxes as citizens of a democracy for the support of good government. But the point I am raising is that long ago the taxes in Rome became out of balance with the income of the nation to the extent that the high taxes became one of the factors in its fall. We need to spend some time in analyzing our tax structure in order that we may be sure we are not "killing the goose that laid the golden egg." "Righteousness exalteth a nation: but sin is a reproach to any people." "Blessed is the nation whose God is the Lord."

Pleasure First

Said Gibbon, the third reason why Rome fell was its mad craze for pleasure. Here America must plead guilty. Take any copy of our daily newspapers and read the advertisements inviting people to participate in various kinds of dissipation and questionable pleasure. Walk past or into any of the clip joints on Miami's skid row, or go and look into some of the upholstered sewers in Miami Beach. Or receive a telephone call, as I did about ten o'clock one Saturday night, from a man who told me about open prostitution less than two blocks from our church and asked what we as a church were going to do about it. Or go to the race track where a million dollars may be wagered on horses in a single day.

Here are examples of this mad pursuit of pleasure, this desire to enjoy life to the full regardless of what it may cost and even though it may involve "burning the candle at both ends."

BAPTISM OF WASHINGTON

Pictured here is one of a series of stained glass windows designed and executed for Saint Mark's Episcopal Church, Shreveport, Louisiana, in which actual incidents are illustrated depicting the seven sacraments. Here baptism is depicted, showing the baby George Washington being baptized by the parish priest. The work is from the studios of J. Wippell & Company, Ltd., of Exeter, England, through the Studios of George L. Payne, Inc., Paterson, New Jersey.

America's lust for pleasure may be seen in the fact that we spend 10 billion dollars a year in our nation upon our liquor bill and only 2½ billion on our church bill. We spend 21 billion dollars a year on gambling and only 2½ billion for all of the churches put together. We spend more money on tobacco—4 billion dollars—than we do on the support of our churches. We spend 7 billion dollars on recreation as opposed to the 2½ billion for support of the churches of all faiths and denominations.

Rome in its decline was looking for more and more forms of pleasure. The people of Rome would gather over the weekend for all kinds of orgies. They would go to the Colosseum and there they would demand more and more blood-thirsty gladiator sports. This mad desire for pleasure on the part of the people of Rome eventually led to its downfall. "Righteousness exalteth a nation: but sin is a reproach to any people." "Blessed is the nation whose God is the Lord."

Money for Armaments

Here is Gibbon's fourth reason for the decline and fall of the Roman Empire, and again we see a striking parallel: the building of gigantic armaments. When we consider this we go back to the second reason: greater and greater taxes. There is a direct relationship here. Some tell us that as much as 85 percent of the taxes we pay goes for wars—past, present, and future.

I know there are those who say that if you want to have peace you must prepare for war and build a giant military machine to be prepared for anything. Yet in my reading of history I've come to the conclusion that just the opposite is true. When nations prepared for war, what they got was war and not peace. When a nation continues to build up a great military machine, as President Roosevelt said some time before the outbreak of World War II, there are just two possible alternatives: (1) getting engaged in a great war or (2) going bankrupt.

Preachers in pulpits have been saying this for a long time, and General MacArthur said something along this same line several years ago. Unfortunately nobody paid him very much attention. He said that the answer to our problems today is not just the outlawing of the atomic bomb or having a little disarmament here and there, but getting rid of war altogether. He said he knew people would sneer at him as a visionary. Let me quote his exact words:

> **Sooner or later the world, if it is to survive, must reach this decision (the decision to abolish war completely). The only question is when. Must we fight again before we learn? When will some great figure in power have sufficient imagination and moral courage to translate this universal wish—which is rapidly becoming a universal necessity—into actuality? We should**

(turn to page 32)

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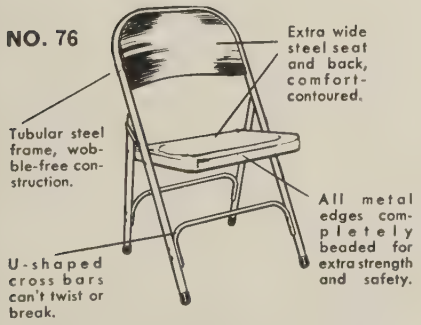

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The Easter Manifesto

Clayton E. Williams*

Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here.
—Mark 16:6

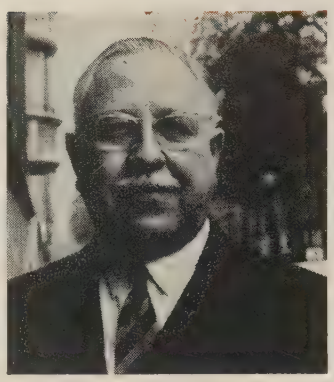
No other words have meant as much to human history as these three simple words, "He is risen!" Today, two thousand years later, they re-echo around the world on the lips of Christians everywhere. Let us contemplate the significance of this Easter greeting, taking each word in turn, beginning with the verb.

The verb *is* is used for the statement of a fact. And the first point is that the risen Christ is not a conjecture or a supposition or a hope, but a reality. "He *is* risen."

It is high time, as Dr. George Buttrick has suggested, that our Easter thinking should be lifted from the subjunctive or conditional mood of "If Christ be risen" into the indicative affirmative mood of "Now *is* Christ risen from the dead." For the resurrection is one of the best attested facts of history.

For one thing, the record itself is trustworthy; it will stand scrutiny. All the signs of an authentic narrative are to be found in those simple Gospel accounts—the absence of labored proof, the characteristic variation in detail, and the essential agreement in important facts. If the various records were absolutely consistent we should have reason to doubt them, but the Gospel records are like witnesses in a crowd. One says, "It was like this"; another says, "No, like this"; and still another says, "No, not at all; it was rather like this" —all giving unconscious testimony that the fact is greater than their capacity to describe or explain it. It is generally conceded in courts of law that when witnesses differ in details but agree substantially on the main points, the principal event actually took place.

These accounts are clearly not fictions. The record bears the stamp of authenticity. It is too audacious for invention and too candid for fabrication; it is written with the artless carelessness of truthfulness, without any labored attempt



***Presbyterian minister serving the American church in Paris, France. This sermon appears in Dr. Williams' new volume "The Dark Road to Triumph," published by the Thomas Y. Crowell Company. It is used here by special permission of the publishers.**

to marshal proof. Indeed the vital evidence appears almost a casual statement. The Evangelists write with conviction and confidence but not with argument, as though they were so sure of the reality of their story that to build up a case was unnecessary. There is every evidence here of the impact of an amazing, overwhelming experience which astounded them.

Moreover, on what other basis than that of the reality of the resurrection could one account for the remarkable change that took place in the outlook and spirit of those disciples following Easter? It is true that the early church was born at Pentecost, but Pentecost would not have existed if there had been no Easter. Easter was transforming! Remember, Jesus was put to death upon a despised Roman cross, a criminal's gibbet, which for a Messiah was absolutely unthinkable. It was contrary to all reason, and an affront to propriety. On the face of it, seen from their standpoint, there could be no divine providence in such a miserable, disgraceful extinction.

And it is also unreasonable to think that the resurrection was the natural consummation of their desire and hope. Hope died in confusion on Good Friday. The disciples had not thought that Jesus was going to rise from the tomb as he did or they most certainly would have stayed around the tomb to see it occur. They would at least have had a lookout posted, and they would have been ready for it.

And certainly belief in the resurrection was not the inevitable reaction that might be expected to follow grief. The fact is they had to be convinced almost against their better judgment. The record quite frankly states that at first the disciples were skeptical about the news of the resurrection. The empty tomb was a source of bewilderment for them, and there were those who simply could not believe the appearances.

Friday was a day of tragedy and grief; Saturday was a day of disappointed hopes and despair; but Easter became a day of joy and of renewed hope and faith, faith on which the church was built. How can one explain that if not by a genuine resurrection?

But what is more, Jesus did not die and become a cherished memory, a loved and mourned departed friend. He arose and became a spiritual presence, a companion and leader. There is not, in all the record, with the possible exception of that on the way to Emmaus, a single word of regret at his passing, or a single memorial raised to his memory. The only memorial that survived is a memorial meal which has become a means of renewing loyalty to a living Lord.

Paul was quite right in making the resurrection the essential basis for the Gospel. There would have been no Gospel but for the *fact* of the resurrection.

One could go on with other evidence —the grave wrappings lying on sepulchre ledge just as they had collapsed, a fact which was very convincing to those who came to the tomb as they reflected on it; the utter impossibility of any of his followers having stolen away the body—their consciences would never have permitted them to keep it a secret; and the certainty that the authorities, who hated the Chris-

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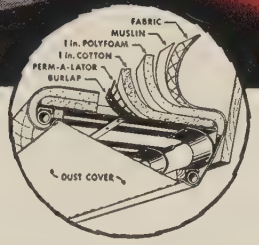

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tians, would have routed out the facts and used them effectively against them. And last of all, no person wounded as Jesus was could have hung for over three hours on the cross and then have had the power to extricate himself from the grave clothes weighted down with burial spices, or to escape, even if he had not been dead when he was taken down from the cross. Had there been the slightest doubt of this, it would have haunted the hearts of his followers and cut the nerve of their gospel.

All the evidence points to the fact of the resurrection. It may be too appalling for our hearts to accept, but it is not too unreasonable for our minds if we are honest.

But facts are not as effective in men's lives as are the implications they involve. And these words, "He is risen," are more significant because of the *One* to whom they refer than because of the *fact* to which they refer. "*He* is risen." Jesus Christ is risen!

There had been many stories of resuscitations and spirit appearances before. Ancient history is full of them. But such appearances had had little effect on religious faith. The real significance of Easter lay not in the fact that One had been raised from the dead but that *Jesus* had been raised from the dead.

Suppose some indifferent person had risen, just somebody down the street. That fact would never have made an Easter. No one would have attached the slightest importance to such an event except as a wonder to marvel at. The significance of the risen Christ did not lie in its corroboration of immortality. That was not the central fact. The central fact lay in the fact that it was Jesus, the One who had taught forgiveness and love and good will, the One who had trusted his very life to love and had given it on a cross, it was *he* who had risen again. "Fear not," said the shining one at the tomb, "Ye seek Jesus, the One who was crucified. He is risen." The One who was crucified was risen.

Have you ever thought that of all the crosses in Palestine, and there had been thousands of crosses, literally thousands of crucifixions there, his was the only one that stood out, the only one that is remembered, the only one that has any significance for us? It is true that there were two others on crosses who have come down in history, but they are remembered only because they hung by his side.

That cross was significant because of him who hung upon it, and that tomb was significant because it was he who had hung on that cross who rose from it. The cross and the resurrection belong together. Jesus made immortality specific, for the cross indicates the kind of life that is on the "other side." It is the clue to heaven.

Jesus Christ, not Mohammed; Jesus Christ, not Napoleon; Jesus Christ, not Socrates, rose from the dead; and it was not wisdom that was justified on that Easter morn, but sacrifice and love. The One who trusted to love even though he was crucified, the One who had been on the cross, was the One who had risen.

It makes a great difference, that cross. It makes immortality serious, for on that cross Jesus flung his earnestness about sin against man's carelessness, his love against sin's power, his faith against man's doubt, his forgiveness against sin's reality, his sacrifice against evil's ruthlessness. That cross made immortality very specific, very definite.

We have tended to water down our thought about immortality until it has become a sort of vague confidence that everything will work out all right in the end, that it does not make much dif-

ference what one does or what one believes or how one lives or to what one gives one's allegiance; everything will be ironed out "over there." God is too good to damn us.

Well, God is good, more than we have any idea. But He let Jesus go to a cross, and that cross takes all the casualness from immortality. There is nothing in the Gospel story or in the whole New Testament that even intimates that the one who is indifferent to the moral and spiritual values that are in Christ will suddenly become fit for immortality. That would make the cross utterly senseless. Jesus brought immortality to light in a special way, and those who share the life and spirit of Christ are the ones who will enter into life. It belongs to the Christlike spirit, the Christ-possessed heart. And one day, somewhere, we must learn that, if we are to share the immortality God has intended for us.

And again, those words "He is risen" are significant because of the triumph they affirm, because they give that life and that cross the backing of the universe. He is *risen,* and in that resurrection his kind of life and spirit are forever vindicated. It proved that his life did not go out, it went on.

There had been a lurking doubt in the minds of some of his followers as to whether he was the Messiah of God. Even John the Baptist had his doubts, you remember. Jesus' way of life appealed to something deep within them; it did them good to hear his words; he drew forth their admiration and affection; but nevertheless his outlook was often so radically different from the one they knew that sometimes they doubted whether it was anything more than a dream—this loving one's enemies, this humility and selflessness, this giving of one's self in service to the point of sacrifice. That doubt haunted them, and when at last he let the authorities take him and crucify him, it was more than their hearts could stand, or understand. How, in view of his shameful death on the criminal's cross, could it be possible that he should be God's appointed One? How could he be God's Messiah since God had let him down? That terrible cry from the cross, "My God, my God, why hast thou forsaken me?" was evidence of that.

You can see what Easter did to that doubt. The crucial question was not immortality; it was, Did this man Jesus really have God's word and God's backing, or was he just a cosmic anachronism? And that question still comes to our hearts at times, does it not? When we face Jesus' way of life and his teaching about life, it is either absolute folly or it is eternal triumph to follow him—one or the other. That is why the resurrection is central to our faith. Christianity is a great adventure. But Easter has confirmed God's vindication of Christ. "Now hath God raised Jesus from the dead, the first fruit of God's purpose." The resurrection put the hallmark of heaven on Jesus' life and cross. During his lifetime Jesus had oriented life in love and goodness and forgiveness and sacrificial living. Easter oriented these in eternity. Easter convinced them that Christ's love had had its origin in God's heart and that Christ's words and way of living were native to God's universe. If they did not fit the world, it was the world that was wrong, not Jesus as they had feared. He had triumphed.

They knew now that Jesus' life was the kind of life that evil and death could not wipe out—they had no power over

(turn to page 22)

Give New Members Light!

Donald J. Maccallum*

Many a new church member remains a stranger to the congregation he joins. While it is important that a new member be instructed in the faith of the church, it is no less important that he be acquainted with the life and people of the parish.

Responsible church membership requires familiarity with the budget as well as the creed, acquaintance with the deacons as well as the apostles, knowledge of the institution as well as the gospel.

There is no good reason for people to attend church for years without learning about the total work of the parish —how it is managed and who is responsible for it.

Churches frequently complain that the burdens of parish life are borne by "the faithful few." But chances are that the "inner circle" has made no systematic effort to enlarge its circumference by revealing the mysteries of new members and encouraging their full participation in parish affairs.

If people are not informed when they join the church, it is no wonder they turn out to be, at best, Sunday morning members and, at worst, names on the list!

An orientation session for new members will go a long way toward turning strangers into fellow workers. The orientation session is no substitute for the Christian doctrine, confirmation, or pastor's class. It is intended to do what its name implies—orient new members to their opportunities and responsibilities.

New members need to be instructed concerning the character of the parish, including its history, special problems, planned strategy, denominational and interdenominational relations; the work of the parish; and the officers and personnel of the parish.

The agenda of the orientation session is variable, but the following procedure is suggested as useful and workable:

(1) Prayer by the pastor.
(2) Introduction of new members.
(3) Brief explanation by the pastor of the meaning of church membership.
(4) Fifteen-minute talk by a qualified layman on the history of the local church, its present situation, and its future plans and possibilities.
(5) Fifteen-minute talk by the director of religious education or chairman of the board of education on the church's educational ministry.
(6) Introduction of key officers and personnel—moderator, clerk, treasurer, collector, secretary, music director, sexton—each of whom briefly explains his parish responsibilities.
(7) Tour of church properties and explanation of use of facilities and equipment.
(8) Coffee break served by dea-

***Minister, The First Congregational Church, Greenfield, Massachusetts.**

conesses, during which church officers and new members have opportunity for conversation and furthering personal acquaintances.

(9) Introduction of board chairmen and organization presidents, each of whom briefly explains the work of his board or organization.

(10) Explanation of the church budget.

(11) Closing devotions and (optionally) the sacrament of baptism for adults who have not previously been baptized.

The embarrassment of some adults at not having been baptized is relieved and the administration of the sacrament is made deeply significant in the context of the orientation session. While, strictly speaking, the congregation is not present, it is represented through the church officers, so that this is in no sense a private baptism to which there might be valid objections.

Following the above plan, the orientation session will last about two and a half hours and is conveniently scheduled for the Sunday afternoon prior to reception into membership.

Provision can be made for distributing parish and denominational publications and other literature as desired.

The orientation session does more than impart information. It gives the new member an understanding of the church's total ministry and a speaking acquaintance with a manageable number of church people. The effort is appreciated and helps make better members of those who are welcomed into the church's fellowship.

(end)

FOR A PURE HEART

O Love, give me a passionate heart
That my heart may be pure
Give me, O Love, thy harder part,
The daring to endure.

Lead me not in ways too green
Lest my faith cease to strive,
Keep thou thy sword forever keen
To stab my soul alive.

O give me thy deep strength to hold
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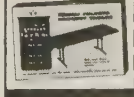

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(continued from page 20)

it. He had not eluded them; he had overcome them. And all who share that quality of life have permanence in them. They too belong to God's eternity through Christ if his love is in them, no matter who they may be.

The coming of Christ had been the hope of Israel. The resurrection made him God's Word for the world. It gave to faith a new dimension. The creator of the world had given him his corroboration. The resurrection lifted Christ out of the setting of Palestine and made him the universal Christ—God's Word for all mankind. It carried Christianity beyond the bounds of race or clan or sect. Christ was not to be followed in narrow sectarian channels or petty partisan ways, but across all barriers. In him, as Paul soon discovered and declared, there was to be neither Jew nor Gentile, Greek nor barbarian, Scythian nor Roman, bond nor free, male nor female. Easter set the Christian faith in a cosmic, universal setting. Christ was not one of many but the *One* in whom all men could trust and whose life all men could share.

That is what transformed the disciples and made them bold, so that they could face the Roman pike and the "lion's gory mane." The resurrection and the risen Christ gave them an invincible conviction that the life that was attached to him was impregnable. He gave them a sense of life's cosmic orientation and cosmic security which made them triumphant spirits. The risen Christ became their companion, their Master, and their contemporary Lord, the impact of whose presence transformed and glorified their lives.

That is the fact by which all Christendom lives—the Lord of love is not dead. He is alive and by our side, the Master of our hearts.

But warm, sweet tender, even yet
A present help is He;
And faith has still its Olivet
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

He is risen, and his spirit is forever with us—the triumphant and the conquering Christ.

(end)

Prayer and Preaching

Howard W. King*

Prayer affects preaching profoundly. It opens the door into the presence of the Lord, relieves tension, and conditions the mind for elevated thought.

What J. H. Jowett wrote a generation ago is pertinent to the ministry in our time. He averred that "one of the gravest perils which beset the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or of strength for receptive and absorbing communion with God."[7] Joseph Fort Newton asserted that "no eloquence of tongue, no charm of manner, no artistry of homiletics, can atone for a lack or loss of a vital inward experience of spiritual reality."[2] And James S. Stewart concluded that "the inner life makes the preacher."[3]

The apostles placed prayer on a par with preaching, saying, "But we will give ourselves continually to prayer, and to the ministry of the word."[4] Praying precedes preaching. Those stalwart heralds of the grace of God in the long ago deemed it unwise to neglect praying and preaching in order to do other necessary work. They said, "It is not reason that we should leave the word of God and serve tables."[5]

Today, as in the apostolic age, no service, however challenging or necessary, can be a substitute for unhurried prayer in the life of the preacher without crippling his usefulness as a servant of God. Prayer is one of the roots by which God nourishes the inner life of the minister, and it is the preacher's practice of private prayer that gives to his public work spiritual effectiveness.

Some years ago Brooke Hereford served as the minister of a church in Boston. His mode of speech was as simple as a child, and his methods were not in the least sensational; yet he always preached to a full church. Charles Reynolds Brown, who cited the example of Hereford, tells of talking with a traveling man who was thoroughly worldly, and careless in his speech and mode of living. This man said that whenever he had a Sunday in Boston he made it a point to hear Hereford. He was asked why he enjoyed going there. His reply was, "Well, I hardly know—perhaps it is because he is so reverent and so real in his religion. It does me good for weeks just to have heard him pray."[6]

Brooke Hereford was in touch with God, and the life of God was mediated through his personality.

Prayer reveals the concern of the preacher in regard to his preaching. The task of the messenger of God is so sublime and exalted that he feels he cannot possibly perform it by means of his own ability and strength. Hence he turns to God in prayer. His concern is that his preaching meet the needs of his people. To do this he must mingle with them and become aware of their trials and burdens, their hopes and fears. If encouraged, many will unbosom themselves to a sympathetic pastor.

It is good for the preacher to manifest the spirit of camaraderie among the folk, for they enjoy the happy-hearted participation of their minister in that in which they take delight. They also desire that he be their confident to whom they may unfold an experience all too long kept to themselves. To quote Newton again, "The preacher must live with the people if he is to know their problems, and he must live with God if he is to solve them."[7]

The preacher is concerned that his preparation for preaching be adequate. He will seek God's guidance in the selection of the Scripture or subject on which he will speak, and as he proceeds to prepare his homily he will continue to pray, bathing his endeavor in the atmosphere of prayer. But prayer does not take the place of the work necessary in preparing the message.

*Minister of the Disciples of Christ, Philadelphia, Pennsylvania.

[1]J. H. Jowett, "The Preacher: His Life and Work."

[2]Joseph Fort Newton, "The New Preaching."

[3]James S. Stewart, "Heralds of God."

[4]Acts 6:4.

[5]Acts 6:2.

[6]Charles Reynolds Brown, "The Art of Preaching."

[7]Joseph Fort Newton, ibid.

Many ministers are so busy with matters of administration, counseling, social activities, community projects, outside speaking engagements, and other demands for their service that they feel compelled to forego the thought and labor that they really desire to give to sermon making. Lack of time also interferes with the development of their own devotional life.

Thus with neglect of his inner life and the meager preparation that he makes for worship and preaching, the preacher is greatly handicapped before he begins to preach.

The preacher is concerned with having a well defined objective in his preaching. It has been said that some preachers aim at nothing and never miss! It is wise to ask, What is this sermon expected to accomplish? Is it being prepared to meet a certain need in the life of the church? Is it aimed at helping just one individual? Is it directed toward solving some specific problem? It is helpful to put into words, written out and pondered, just what the message is planned to achieve?

It is written that "the Spirit of the Lord took possession of Gideon."[8] To pray that the Spirit of the Lord will take possession of the preacher as he goes forth to preach is sensible procedure. The preacher is the instrument that God uses to proclaim the glad tidings, and that instrument must be "in tune with the Infinite," having a well-formed idea of the objective in view for the forthcoming occasion.

Prayer empowers the preacher in his preaching. It brings to him the power of self-control, which is part of the fruit of the Spirit.[9] The very discipline whereby prayer becomes a habit of one's life tends to develop self-control. The mastery of self is of paramount importance in preaching. Control of one's thoughts, words, feelings, gestures is imperative as one serves in the sanctuary of worship. The greater the control one has over himself the more fully can he give himself to God, thereby being at perfect ease as he worships and preaches.

Prayer brings the power of trust. Having committed himself to God, the preacher trusts him implicitly, being encouraged by the promise of the Lord—"Go . . . I am with you."[10] As we board an airplane and trust the pilot, enter a train and trust the engineer, get on a ship and trust the captain, so the minister goes into the service of worship and trusts God, believing that he is at work on the minds of worshipers and preacher. It is all a divine exercise wherein God achieves his purpose, and it is marvelous in our eyes.

Prayer brings the power of expectancy, for prayer puts one in touch with God, and "with God all things are possible."[11] The preacher believes that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,"[12] and he expects God to do just that in the service of worship.

The expectancy of youth is refreshing. With high hopes the college graduate enters upon his life work! How vast is his knowledge! What amazing achievements will be his as the future unfolds before him!

With even greater expectancy do we serve God in the temple of worship, for our Lord has said, "What things soever ye desire, when ye pray, believe

[8]**Judges 6:34 (RSV).**

[9]**Galatians 5:23 (RSV).**

[10]**Matthew 28:19, 20.**

[11]**Matthew 19:26.**

[12]**Ephesians 3:20.**

HE WALKS WITH US

Where cross the crowded ways
of life,
Where sound the cries of race
and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of
Man.

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that ye receive them, and ye shall have them."[13] His beloved disciple wrote, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."[14]

One of the most rewarding acts the members of a church can perform is to pray that their minister may be empowered by the Spirit of the Lord as he serves the people in and out of the pulpit.

Prayer gives the divine touch to preaching. When Saul went home to Gibeah, there went with him "a band of men whose hearts God had touched."[15] Prayer makes possible the touch of God upon the personality of the preacher, and the preacher's demeanor during the entire service is thus an example of the art of public worship. The service is filled with the presence of God, from invocation to benediction. But as Jowett affirmed, "if men are unmoved by our prayers, they are not likely to be profoundly stirred by our preaching."[16]

Prayer makes for a God-touched atmosphere throughout the service. It is engendered by the personality and worship of the minister himself. And it is God who touches the hearts of the worshipers, moving them to will and to do of his good pleasure. Without this divine touch the worship will be devoid of spiritual vitality and helpfulness.

The preacher's practice of private prayer affects all of his ministrations in every area of the church's life. It exerts an especially potent influence upon worship and preaching. His praying brings upon himself the divine afflatus; upon the whole service, the atmosphere of sincere and reverent worship; and upon the hearts of the worshipers, the inspiring and transforming touch of God.

However brilliant the preacher's intellectual endowment may be, however erudite and comprehensive his knowledge, if he neglects his devotional life his preaching will lack that mysterious spiritual force which comes from vital fellowship with the Eternal.

A God-touched preacher, a God-touched atmosphere, and a God-touched assembly of worshipers combine to create an edifying experience for all of the participants; and this is made possible through a praying minister, who prays as he lives and lives as he prays.

[13]**Mark 11:24.**

[14]**I John 5:14.**

[15]**I Samuel 10:26.**

[16]**J. H. Jowett**, ibid.

(end)

Beside Grey Pastures and Chill Waters

In a Convalescent Home

Philip Jerome Cleveland*

My good friend Mrs. Susan Griggs conducted one of the finest convalescent homes in the East. One day she called on the phone from Abington, Connecticut.

"Would you care to come up here some Sunday afternoon with the junior choir and hold a meeting? I know the old folks here would enjoy it."

Naturally my reply was an affirmation. Was it not the proper Christian thing to do? Being very busy at the time, with a wife not too strong, a cerebral palsy son in the manse, a rural church fighting to survive a tenacious depression, a father struggling to keep his home in a Bay State city, a brother having flown to California to find funds for maintaining his New England brood, I was not wholly minded to go.

I confess that I had a rather unwholesome feeling of condescension as I pledged myself to conduct a service. Inwardly I grumbled, I think, at the expense of a lost Sabbath afternoon when so many things needed my urgent attention.

Troubled, worried, I led two carloads to The Havens, a rather imposing structure on a verdant hillside overlooking a bewitching stretch of new highway. We sang many old, beloved hymns. I delivered a short address on faith and hope. Folks had limped and had thumped on canes into the lounge where the meeting was conducted. Canes, crutches, and wheel chairs formed part and parcel of the divine service.

As I ministered to these folks—the aged, the ill, the helplessly chair-bound —something happened to me.

Suddenly I sensed that I was not ministering to them; they were ministering to me. Old, wrinkled cheeks were aglow as we sang the old gospel hymns. The inmates were so devout during the moment of prayer! They listened with rapture and bated breath to a second-rate meditation. They shook hands jubilantly following the benediction.

"Reverend, you must look in upon the bedridden, downstairs and upstairs. Many have listened to the singing behind open doors and from beds of incredible pain. I know they would like to have you greet them before you go. Can you spare a few minutes?"

What those thirty minutes did to me!

I bent over shrunken, wasted, dying men, prostrate; pain-ridden bodies of gray-haired women, ears failing, eyes fading, bones paralyzed, minds failing.

"Thank you, thank you, pastor!" "God bless you preacher!" "So kind of you to step in a moment!" "What we heard was so comforting!" "God is good, isn't he?"

I had come with presumed pain into a real haunt of agony. They were the triumphant; I was the defeatist. They exuded joy; I breathed melancholy. I bent over them in condescension and sadness; they all rose up to call me blessed.

Humiliated, chafed, reproved, thinking thoughts that tore me all to pieces inside, I limped home in the Sabbath twilight. What had I brought them? What had they brought me?

One never knows when he will stumble upon the great Reality, the enduring Sermon. Can a convalescent home pour joy and strength into rural pulpits? across the wide fields? throughout the scattered Connecticut villages? in fact, across the world?

Late Sunday night, standing by a window that "dear, sweet Ann" had made me conscious of, listening to the vast rural night, some rhymed words came to me. They were words about a late bird singing his lonely song to the impenetrable darkness.

William Frederick Bigelow read the lines in New York City. He purchased the piece for *Good Housekeeping* and invited my wife and me to call.

*Minister, Dille Larger Parish, LeRaysville, Pennsylvania.

He said to me:

"What night birds sing in Connecticut? Certainly not the nightingale."

"I hear the bobwhite and the whip-poorwill."

He published the poem, and later he invited us to have dinner with him at a Japanese restaurant to celebrate. It was a rainy day along Eighth Avenue, and a gust of wind snatched a lady's bonnet from her head. I was holding a precarious umbrella over my wife's hat. Noticing the strange woman's alarm, I dashed across the pavement to retrieve the wind-driven object.

Commented Mr. Bigelow grimly to my wife as rain deluged them:

"He is gallant, the Reverend. To rescue one lady's bonnet he makes another's a casualty."

He was a wonderful friend, Mr. Bigelow, a stern disciplinarian for young authors and worth his weight in gold. He published my poem "Nocturne" and many others.

After "Nocturne" appeared in print, a very ill lady wrote me a letter from a tragic sickbed in the great West. She had married a man who had scorned marriage vows. He had left her with an apparently dying body. She had been able to see her children only one-half hour during the past year, had looked upon them through thick plate-glass windows.

She informed me that she had read my verses.

"You too must have suffered terribly," she wrote. "You know the meaning of stark-naked loneliness. Yet you can sing. Can you teach me to sing? I face a cruel and agonizing operation; all of my ribs must be removed. Your poem has come to me at the right moment and has breathed courage. I did not believe I could face this final ordeal of the knife and the scalpel. But I shall try to face it—singing."

I received more letters from the lonely, timid soul. She lived; she recovered. She returned home, a glowing, miraculous mother, to wordlessly happy children. The dear heart discovered that the world was indeed waiting for the sunrise.

The raptured mother should not have thanked me. Properly she could have thanked only the aged, the feeble, the dying, in a convalescent home at the other end of the continent.

Perhaps now we are ready for these few lines, written on a quiet, starlit Sabbath evening as I stood rebuked before the Universe for having forgotten how to sing my little song. In that solemn hour God decided to wing a little bobwhite my way. He sang for me, and his tiny three-note song charmed the curtains of the oppressive dark. He restored my soul and perhaps worked a little miracle for everybody everywhere.

These are the lines I penned. I called them "Nocturne."

How many times nights grievous to be borne
Have been relieved by sudden bursts of song—
A few brave notes some bird flung from his wood,
Unconquerable where the shadows throng!
Close by the window, looking down the fields,
How often have I clutched that fragile trill
Of simple loveliness heard scarce an hour
At midnight when the tired world lay still!
Then have I thought of many things as vast
And wordless as the night. Is this my lot—
To sing a few small notes courageously
As sparrows in deep woods? As like as not
There is no nobler destiny than this—
To shatter fear and doubt, and round the shore
Of human things fling all the joys I know;
God is, and life is good; to give no more
Than this, and feel that I can rend the dark
With sure, brave music, any time I try—
For those who listen through the wind and rain,
Wistful and weary; yet none more than I.
(end)

BUILDERS

Grant us the knowledge that we need
To solve the questions of the mind;
Light thou our candles while we read
To keep our hearts from going blind;
Enlarge our vision to behold
The wonders thou has wrought of old;
Reveal thyself in every law,
And guild the towers of truth with holy awe.

Henry van Dyke

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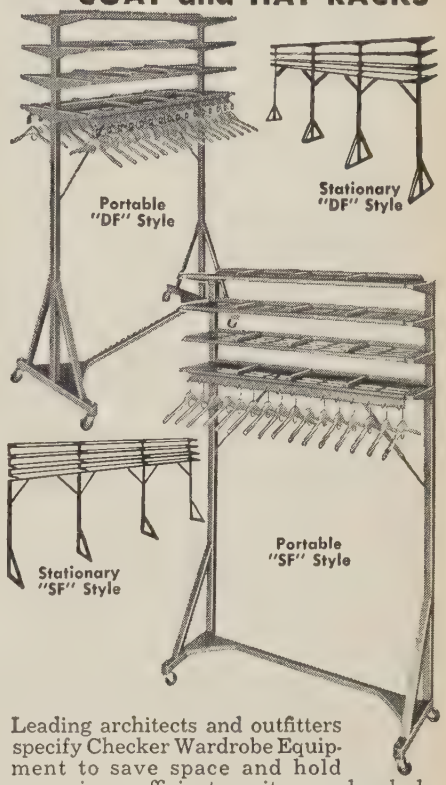

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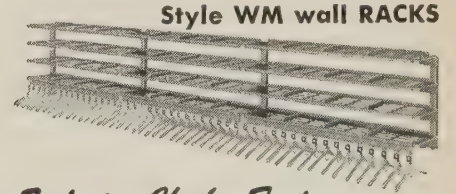

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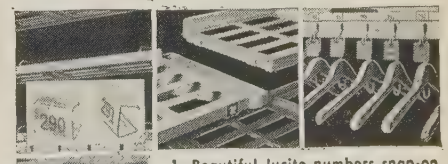

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The Touch of the Eternal

Don A. Mueller*

This service requires two readers, one of whom should be the minister, and eight costumed players, six of whom are adults who speak and two of whom are children who do not. It is appropriate for an evening communion service, especially for Maundy Thursday. No sets should be used; the players simply speak from the chancel area, while the readers stand at pulpit and lectern, or at least on the opposite sides of the chancel.

After the prelude and call to worship, the congregation sings the hymn *Penitentia* ("Here, O my Lord, I see Thee face to face"). The pastor's evening prayer is followed by the Lord's Prayer, and then the dramatized portion of the service begins.

PASTOR: When we come to the communion table, whether by kneeling at an actual table or at a communion rail or by receiving elements as we sit in our places in an attitude of prayer, we come always for the same purpose—to touch the spiritual and eternal by touching the outward and material;

READER (a woman would be effective): ". . . to touch and handle things unseen, to grasp with firmer hand eternal grace."

PASTOR: We wish to touch the Christ, and more, to be touched by him, to receive his spirit, his blessing, his presence, in a new and real way. Therefore we would remember the people in his lifetime who reached out and touched him, even as we would do,

READER: and remember the people whom he reached out and touched, in kindness, in healing, in compassion and benediction.

PASTOR: We would feel his hand upon our shoulders;

READER: we would find his presence in our lives.

PASTOR: In Mark's Gospel we learn that "there was a woman who had had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better, but rather grew worse. She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, 'If I touch even his garments, I shall be made well.' "

The woman appears. She is not young, but she is strong and sure in her movements. Her dress should not be overly rich, for she "had spent all that she had."

THE WOMAN WITH THE FLOW OF BLOOD:

My body was a fragile thing,
And hope had long grown dim.
A flow of blood that never ceased,
A pain that constantly increased!
And none had helped me in the least,
And then I heard of him.

He spoke, and in this heart of mine
My faith resumed command.
And so I sought him in a crowd,
Pushed through the poor, the rich, the proud . . .
I thought my heart would beat out loud
When I stretched out my hand!

I touched his hem. I felt new life!
Strange joy washed through my soul!
He spoke! and what he said to me
He speaks to ev'ry century,
To hearts that seek him, trustfully—
"Your faith has made you whole."

SOLOIST OR CHOIR (stanza 3 of *Serenity,* "We may not climb the heavenly steeps"):

The healing of his seamless dress
Is by our beds of pain;

USE THIS PROGRAM
FOR
MAUNDY THURSDAY
OR
GOOD FRIDAY

This drama was originally used at a Maundy Thursday service. It is equally effective for Good Friday if a communion service is held on that day. In the author's church the characters spoke from shadows. That may not be possible in all churches. We hope that every church using the program will be able to present the cross in a shadow rather than in a bright light.

*Minister, Grace Community Methodist Church, Oakland, California.

We touch him in life's throng and press
And we are whole again.

READER: The Gospeler John tells of another who stretched out hands in the presence of Jesus. However, it was not to be healed, but to give him something: "After this Jesus went to the other side of the Sea of Galilee. . . . And a multitude followed him. . . . and seeing that (they were) coming to him, Jesus said to Philip, 'How are we to buy bread, so that these people may eat?' One of his disciples, Andrew, Simon Peter's brother, said to him, 'There is a lad here who has five barley loaves and two fish; but what are they among so many?'" (John 6:1-9, selected phrases)

A father and son appear. If there is a step close by, the boy sits on it. When the father says, "Still he gives it," the boy rises and hands an imaginery basket to an imaginery Jesus, smiling shyly.

THE FATHER:
His basket seems so very small,
The crowd, a multitude.
Yet all it holds he longs to share
With smiling Jesus, standing there.
Yet how could he, my young son, dare
To offer Jesus food?

Still he gives it; Jesus takes it,
Thanks him, bows his head.

And the simple, homely stuff
From one basket, crude and rough,
In his hands becomes enough!
And all the crowd is fed!

Master, I'm like loaves and fishes,
Yet I make no excuse,
And all I am I'd give to Thee,
Hoping as I live for Thee
That I may sometimes, somehow be,
In Thy wise hands, of use.

SOLOIST OR CHOIR (second half of stanza 3, *Messiah,* "Take my life, and let it be"):

Take my love, my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee.

PASTOR: There was another who reached out to him. She asked

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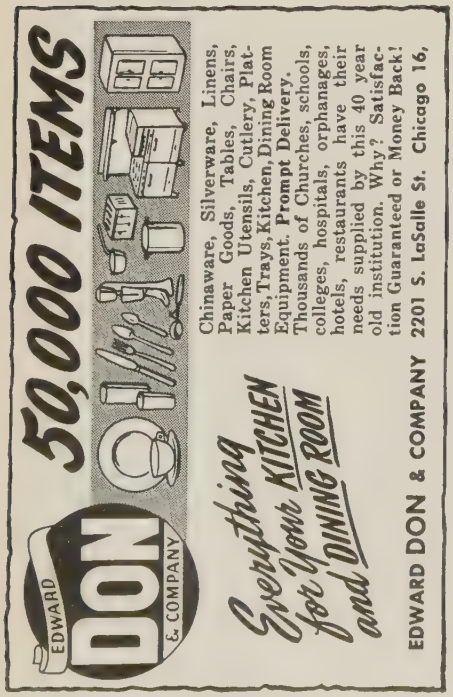

nothing; she gave much, in humility daring to touch only his feet. It is Luke who tells us about her: "Behold, a woman of the city, who was a sinner, when she learned that he was sitting at table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment." (Luke 7:36-39)

The woman with the ointment appears, a small but beautiful jar or cruet in her hands. She should be younger than the first woman; a beautiful woman would be appropriate.)

THE WOMAN WITH THE OINTMENT:

Unless you've sinned and deeply sinned,
You are no kin to me.
Unless you were so sick with sin
You wept to see a day begin
And loathed what you'd become within,
You are no kin to me.
One day I heard that he could heal
A heart all foul and black;
I spent my all on perfume sweet,
I sought him where he'd gone to eat,
I darted in, knelt at his feet,
And righteous men drew back.

Not he. He blessed me with a look
In sweet forgiveness given.
I poured the ointment in my clutch
On feet I had no right to touch
And heard him say I'd love so much
That much would be forgiven.

Unless you've sinned and deeply sinned,
You cannot know or say
How sweet and glad forgiveness is,
How strong and good a life like his.
So come to him! The master is
Forgiving men today!

SOLOIST OR CHOIR (stanza 5 of *Woodworth,* "Just as I am, without one plea"):

Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come!

PASTOR: These were some of those who sought him, and touched him.

READER: They sought him, seeking healing, and respect, and forgiveness.

PASTOR: But there were others, perhaps more blessed, who did not touch him with their hands,

READER: but were touched by Jesus with his.

PASTOR: Matthew tells us of some of these, the young, the innocent. "Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people; but Jesus said, 'Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven.' And he laid his hands on them. . . ." (19:13-15a)

A parent and daughter enter. The parent may be either the father or the mother, although the line "A woman was a thing to own" will be more pointed coming from the mother. The child is young and may carry a little basket of kindergarten beads, which she quietly strings during the lines.

THE PARENT:

Now those were hard and heartless days
When Jesus walked the earth.
For tenderness was all unknown,
A woman was a thing to own,
And till a boy was fully grown
He lacked the slightest worth.

But when the children flocked to Jesus,
Jesus didn't mind.
He placed a youngster on his knee
And spoke about her lovingly
And said that all must be as she
Before they'd ever find

The Kingdom of His Father's love.
There none could enter in
Unless he was, in heart, a child
Who loved and trusted, laughed and smiled,
All simple, pure and undefiled.
(pause)
Lord, cleanse *our* hearts from sin.

SOLOIST OR CHOIR (to be sung to *Stories of Jesus,* "Tell me the stories of Jesus"):

Lord, as I think how the children
Stood 'round his knee
And as I fancy Thy blessing
Resting on me,
Grant me forgiveness,
Cleanse me from sin;
My heart is open,
Lord, enter in.

PASTOR: He touched the heads of little children, and they were blessed.

READER: He touched the eyes of sightless men, and they went seeing.

PASTOR: He didn't touch them proudly, as a king. He touched them gently, as a friend.

READER: He didn't always touch them as their peer; in an upper room he touched them as a servant touches.

PASTOR: In an upper room he knelt and touched their dusty feet.

An unidentified disciple enters. For dramatic effect he is not named.

THE DISCIPLE:
I couldn't quite believe him
Though I often wished I could.
He spoke with women, wasting hours!
Talked with beggars! fingered flowers!
He let no army feel his powers
While we in bondage stood.

You condemn me! You who never
Felt a Roman chain!
All I asked was his command,
Begged him, "Lead us! Free our land!"
Then I tried to force his hand,
But I tried in vain.

When he died, one memory stabbed
Again, again, again!
I can't tell you how I felt
When in an upper room he knelt,
Washed me! touched me! meekly knelt,
Knowing even then!

When I think of that, I feel
The heart within me melt,
And I can see him, even yet,
When His eyes my own eyes met.

While I live I can't forget
He knelt! he knelt! he knelt!

SOLOIST OR CHOIR (stanza 2, *Passion Chorale,* "O sacred Heart, now wounded"):

What Thou, my Lord, has suffered
Was all for sinners' gain:
Mine, mine was the transgression,
But Thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

PASTOR: And after he had knelt at the feet of each of them, and had touched them with his fingers, and had washed their feet, he went with them to a garden, and there he prayed.

READER: And Judas, one of the twelve, came, "and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, 'The one I shall kiss is the man; seize him!' And he came up

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to Jesus at once and said, 'Hail, Master!' And he kissed him."

PASTOR: "Jesus said to him, 'Why are you here?' "

READER: "Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear. . . ." (Matthew 26:47-51)

The servant of the high priest enters. He is dressed as a servant still; but there is a different air about him, not one of servility, but of dignity.

THE SERVANT:

It's doubtful that you've heard of me,
A servant, I, that's all.
But I was in a garden where
Black evil charged the midnight air.
I did not plan what happened there,
A servant, I, that's all.

They went with torch and spear and stave
As though to catch a thief.
The one they found was unafraid,
So calm he stood! so undismayed!
A kiss upon the cheek betrayed
One pure beyond belief.

His friends in panic turned and fled
Save one, I well recall,
Who drew his sword so fearlessly
And smote the leaders? Ha! Not he!
Cut off the ear of harmless me!
A servant, I, that's all!

Then *he* reached out and touched my ear
And stopped the searing pain!
In deadly, mortal danger, he
Had mercy, even then! on me!
Took time to touch me tenderly
With love I can't explain.

What had I done to earn that touch?
How sweet the mystery is!
That he should notice me at all!
A worthless servant, meek and small!
A servant I remain, that's all—
But a servant, now of *his!*

SOLOIST OR CHOIR (stanza 2 of *Lanier,* "Into the woods my Master went"):

Out of the woods my Master went
And he was well content
Out of the woods my Master came
Content with death and shame.
When death and shame would woo him last
From under the trees they drew him last.
'Twas on a tree they slew Him last
When out of the woods He came.

PASTOR: "So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him. . . ." (John 19:17, 18a)

The shadow of a cross appears slowly on the rear wall of the chancel. The reader who reads the words of the cross should avoid a sepulchral voice and talk in an ordinary tone. If he wishes, the pastor himself may read these words.

THE CROSS:

I am the cross they nailed him to,
An upright and a limb.
I felt his arms along my own
And more than *heard,* I *felt* his groan,
Oh, how could righteous men condone
The thing they did to him?

But since his form upon me died,
Since spotless love was crucified,
And blood flowed from his wounded side,
Since by him I was warmed,
Why, I have changed. I now am hope
To men who climb or crawl or grope
Up some new Calvary's bleeding slope,
For I have been transformed.

I am the cross he died upon,
The hope that strong men clutch.
And you who labor, you who grieve,
Your fears, your sins, your sorrows leave,
Come, feel upon your weary sleeve
His glad, transforming touch!

The pastor then gives the communion invitation, and the worshipers receive the elements, the shadow of the cross standing above the communion table.

(end)

Mercy Killing and Euthanasia

Albert D. Belden*

The recent confession of a doctor that he had been responsible for ending the life of a patient suffering agony from an incurable disease was followed by a defense of his action by a notable divine who knew the doctor in question. The minister followed up his defense with a detailed argument for euthanasia.

With all deference to the ecclesiastical defender in question, I submit that it was rather illogical to link together a so-called mercy killing and euthanasia. However strong may be the case for the latter, it is never advocated except under the strictest safeguards of the law; whereas a mercy killing, even by a doctor, is outside the law and represents a policy that could easily be most gravely abused. There should be no half way of careless toleration between the privately decided mercy murder of a patient and the same action undertaken with the full panoply of safeguards against abuse that the Euthanasia Movement demands.

Euthanasia is not a new subject or proposal by any means. *The Fortnightly Review* of 1873 carried a powerful advocacy of it by Lionel Tollemache, and in 1935 the Voluntary Euthanasia Legislation Society was formed with the support of many doctors and under the presidency of Lord Moyniham. Such eminent divines as Dean Inge, Dean W. R. Matthews, and Canon Dick Sheppard were associated with it. Moreover, in 1936 a bill to further the policy of the society was introduced into the House of Lords. However, it failed to secure a second reading, largely through the opposition of Lord Horder and Lord

*Clergyman of London, England, who is our British news reporter. He is the author of "Pax Christi" and many other books.

Dawson of Penn.

There are less familiar arguments against the proposals of euthanasia, and certainly against illegal mercy killings, with which the public should make itself informed.

First of all, there is the well-known but little realized fact that the human body can stand only an average amount of pain. By the mercy of Providence man has been provided in his own organism with an antidote to excessive pain. It is the antidote of abstraction. The body withdraws itself into unconsciousness at a certain point of pain saturation. He simply faints. This blunt fact has in the past been a source of much annoyance to human torturers. This applies whether the source of pain is cancer, arthritis, toothache, or anything else. It is easy for onlookers whose feelings are deeply involved to exaggerate the amount of pain the patient is registering.

Even short of this "strike" of the body against pain there are several states in which pain is singularly overcome in the patient's experience. The feeling of pain is closely allied with attention. Let the sufferer's mind be suddenly and for several minutes distracted by some news —especially if it is good news—and the pain is simply not registered. A carefully planned program of such distractions carried out on behalf of a patient can provide repeated surcease even of great agony. Indeed, the mind can be trained to exercise this abstraction for itself most powerfully and with amazing results. Here is a great and wholesome alternative indeed to mercy killing.

It is surprising how a sudden emergency can reveal large stores of latent strength and health in suffering people. I remember an amusing instance in my own family. Our grandmother had passed the century mark—a frail little wisp of a woman but keen-minded as ever. For eight years she had been bedridden, on the first floor of the house, waited upon hand and foot. Then one afternoon a sudden, and fortunately false, cry of "Fire!" rang through the house. A chimney had caught fire, and it seemed to a domestic to be setting the kitchen ablaze. She rushed up the stairs from the basement kitchen crying "Fire! Fire!" at the top of her voice. Everybody in the house rushed to her aid. But when having dealt with the trouble we returned to the living room, there standing in the hall, barefoot, in her little nightgown, was bedridden Granny! She was all ready for escape from the burning house.

From a thousand similar incidents that might be adduced it is quite plain that we humans have abundant reserves of life which we do not tap as a general rule.

Finally, added to facts like the foregoing is the repeated experience of spiritual healing of even the gravest human conditions. There comes to my mind as I write the case of a young woman condemned by specialist diagnosis to cancer of the eye. In desperation she turned to one of the most famous cults of spiritual healing. Today, nearing her eightieth year, she is in possession of very fair eyesight from two healthy eyes.

Surely none of us has the right to discourage such hope and possibility of recovery in even the most serious cases of disease. Instead it must surely be, for medical fraternity and ecclesiastics and general public alike, a most solemn duty to give that great hope vigorous investigation and scope before we doom any case to the lugubrious and defeatist policies of mercy killings and even euthanasia.

(end)

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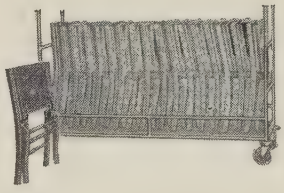

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Graham R. Hodges*

Dear Citizen Mark:

Under separate cover we are returning the manuscript entitled *The Gospel of Mark.* We have held it this long, hoping that we might publish it, but find that we cannot fit it into our schedule at the present time. We hope that you will try us again and meanwhile wish you success in placing *The Gospel* with some other publisher.

Because your work is unique, the first of its kind to come to us, I shall explain just why we could not publish it at this time.

First, it openly espouses, as you know, a religion of Jewish origin yet outside the legal pale afforded by Imperial law. As you must know, there are rumors that his Divine Majesty, Emperor Nero, is not pleased with the activities of the so-called "Christian" group. Until his attitude is made public, we consider it unwise to promote a cause which challenges in any way the worship of our Emperor or the absolute supremacy of the Empire. While "subversion" is a strong term, it might well be applied to both publisher and author in case public opinion should turn on the Christian cause.

The above reason is actually sufficient for any publisher to turn down your book, as you will discover. Because you write with no evident intent to challenge our Ruler, I feel that I can be frank with you.

Aside from this reason, the book has definite gaps, stemming mostly from your inexperience. You have a story to tell. True. But the book, a biography, starts off with this Jesus of Nazareth as a grown man. His birth and childhood, his formative youth, his parentage—all of these are skipped over as not important. In fact, the first section deals with one John "the Baptizer."

Again, there is no logical or chronological arrangement of the chief character's mature years or work. Was his productive period a year, two years, five, or ten? No dates are given. Past tense suddenly shifts into present tense, and vice versa, within a line or two.

Connecting links are hazy. Points of geography, so important in biography, are glossed over or left out entirely. These are just a few of the literary deficiencies.

Taken as a whole, the manscript is a collection of fragmentary anecdotes and episodes about a powerful figure, Jesus of Nazareth. As yet this man has not assumed sufficient importance to interest our reading public. In case his importance should acquire negative value, naturally we could not publish the work.

Should the Christian religion meet with public and Imperial favor, and should the manuscript be revised to meet the above suggestions, we might be interested in several years.

We have gone into your work at such length because it seems to have a power of its own despite the obvious failings. We were impressed somehow. It moved us. You do have a gift for writing.

In case you want to do a study of the Gracchii or of Julius Caesar under our direction, please let us know. We want to do a series on great Roman figures of the past and are looking for authors who can take scholarly research and put it into a popular style.

With every good wish, we are,

Cordially yours,
Imperial Publishing Company

*Minister, Emmanuel Congregational Church, Watertown, New York.

FIVE REASONS ROME FELL

(continued from page 16)

now proclaim our readiness to abolish war in concert with the great powers of the world.

Then MacArthur called modern war a Frankenstein that will destroy both sides.

Isaiah had a problem just like that of Rome. He decided his nation was following the wrong course. It was putting its trust in military alliances and military power. He said to the people of Judah, "You should not trust in an al-

liance with Egypt. You ought to put your faith in an alliance with God." He said, "Don't depend upon military might, but depend upon goodness and justice." But Judah failed to heed the warning of Isaiah, as Rome later failed to see the handwriting on the wall; and both of them were destroyed.

President Eisenhower has suggested some of the things we could do if we only had sense enough to take this money that goes for armaments and use it for constructive purposes. We could take the price of just one bomber—just one bomber—and build schoolhouses in thirty different cities, power plants and fully equipped hospitals in two of these cities, and in addition a concrete highway fifty miles long. All of these things—thirty schoolhouses, two power plants, two hospitals, fifty miles of concrete road—could be purchased for the price of a single bomber! The building of gigantic armaments may be the dead weight about our necks to drag us into the sea unless somehow we can follow the Prince of Peace. It is Mars or Christ. "Righteousness exalteth a nation: but sin is a reproach to any people." "Blessed is the nation whose God is the Lord."

Decay of Religion

Here is the fifth and last reason which Gibbon gave for the decline and fall of the Roman Empire: the decay of religion. Arnold Toynbee, who is probably the greatest living historian, said that there have been twenty great civilizations in past history and every single one of them was destroyed for the same reason—because each civilization forgot God.

The current popularity of religion in America is frequently noted. For the first time in American history 62 percent of the people belong to a church. But the question is this: How deep does this religion go? I wonder how many of the representatives who are meeting now in our state capitols—and I'm sure most of them belong to a church—are guided directly and primarily by what their church has to say about these great issues of the day. How many of them ask first of all: What does the Christian faith say about this thing? I'm sure some of them do ask this question, but I'm afraid that many do not. What about the rest of us? In our business, professional, home, and social life, how often is this question first and foremost in our minds: What does my church have to say about this particular way of looking at life or this activity in which I am about to engage? The decay of religion in the Roman Empire was one of the reasons for its decline.

What can we do about these things? What can you and I as individuals do about the things which caused Rome to fall and can cause America to fall? While walking along the main street in Atlanta, I once saw a trash can on which were these words: "Put trash here. Keep Atlanta beautiful. It begins with you."

I have listed some danger signals for American Christians to ponder over, things that caused the decline and fall of the Roman Empire. It can happen here. It must not happen here. What happens at this turning point in American history depends upon those of us who call themselves by the name "Christian." Will we see the handwriting on the wall? Will we use all of our influence and strength to apply Christ's principles to the problems of the day? The answer is personal. It begins with me. It begins with you.

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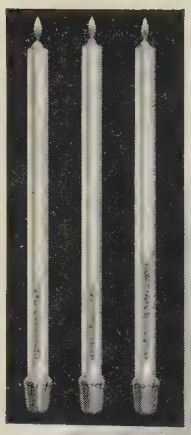
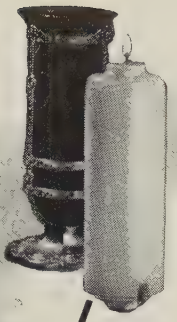

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David A. MacLennan

Priming the Preacher's Pump

"When you find a good outline by another preacher and wish to use it, should you give credit to the author of it?" This question was asked me recently by a young minister of integrity and ability. Let each man decide for himself. My own disposition is to indicate briefly that I am indebted to another preacher for a particularly effective outline or plan or design of a sermon. When the preacher to whom I owe the outline is unknown to my hearers, it may be sufficient to say, "As we consider this matter (theme, subject, concern, etc.), let us follow a suggestion (these suggestions) made by a brother minister," or "by a friend on the West Coast." Plagiarism is theft and cannot be defended by anyone to whom stealing is wrong. But using the outline of another man seems to me legitimate if the impression is given clearly and briefly that it comes from a source other than the preacher's own mind and imagination.

Annually in our homiletics classes at Colgate Rochester Divinity School, and at Yale when I was there, students ask for discussion of quotations, illustrations owed to others, and related questions. As you may recall from similar discussions in your own seminary classes, it is better to err on the side of giving full credit than to give the impression that you owe no man anything. But no sermon should be cluttered with a tiresome series of acknowledgments, credit lines, footnotes! Is it not enough to say, "As another has said," "As one has written," "As a Christian theologian of our time asserts," or, as in the matter of the basic plan of a sermon or address, "Let me submit this proposition under three headings," or "in three categories which were first presented by a famous nineteenth-century Baptist preacher, Alexander Maclaren"? When the person who has inspired the design of the message may be known to some present, it might even lend added authority to give his name.

Example: Next month Lent begins. Certainly on at least one Sunday before Easter each of us entrusted with the communication of the gospel will preach on the Cross of Christ. Let us assume that you wish to preach on the paradoxes, the apparent contradictions, found in the sacrifice of our Lord. You recall a sermon by Dr. Harry Emerson Fosdick, "The Cross, an Amazing Paradox." (See *Riverside Sermons* by Harry Emerson Fosdick. Harper & Brothers, 1958, page 317f.) Dr. Fosdick himself began with a quotation from John Milton which he may have seen in the uncommonly helpful little book *The Meaning of the Cross* by his friend the late Dr. Henry Sloane Coffin. It was certainly unnecessary for Fosdick to say, "Dr. Coffin once quoted a saying by John Milton." But it is right for you or me to say, if we are using Dr. Fosdick's main points in this sermon: "As we think together of the cross of Jesus, let us think of the perplexing facts which it presents. One of Protestantism's most eminent preachers, Dr. Harry Emerson Fosdick, once told his congregation in New York City that 'the cross confronts us with some of the most perplexing paradoxes we can face.' Let me cite these and see what we can make of them. (1) 'The cross . . . presents an ancient historical spectacle on a grand and panoramic scale and yet it is an intimate personal matter that involves us, everyone.' (2) It was 'so cruel and unjust a crime that no worse thing . . . can be said about man than that man is capable of doing *that;* yet the cross of Christ, more than any other influence in history, has elevated and dignified man's sense of his essential worth and possibility.' (3) 'It was the most terrible thing that could have happened to Jesus and yet it was the best thing that happened to him.' (4) 'The cross was a crushing defeat of righteousness and yet it was one of the greatest victories that righteousness ever won.'"

In passing, a preacher might make each of these affirmations the basis of a separate sermon. Four sermons on as many Lenten Sundays dealing with the paradoxes of the cross would certainly be relevant, biblical, powerful.

What if you take one or two points but not all those of another preacher's sermon? If you make the points you use your own, rephrasing them, I see no plagiarism, and I doubt if the preacher of the original sermon would feel you had "stolen his thunder." In a recent book of sermons an eloquent southern preacher uses three fourths of an outline on Jonah with which I began a lecture published in a book entitled *Entrusted With the Gospel* (The Westminster Press, 1956). But I had indicated that an unknown genius had prepared the outline, and the contemporary preacher who used it as the basis of his message substituted one of his own points for one I had quoted. To me there was not the slightest dishonesty in the use he made of the suggestions. Moreover, he improved the outline as I had quoted it! In answering the question, "What can I do with life?" he used Jonah as an example of a man who ran away from it, ran along with it, tried to run it himself. His final point was ex-

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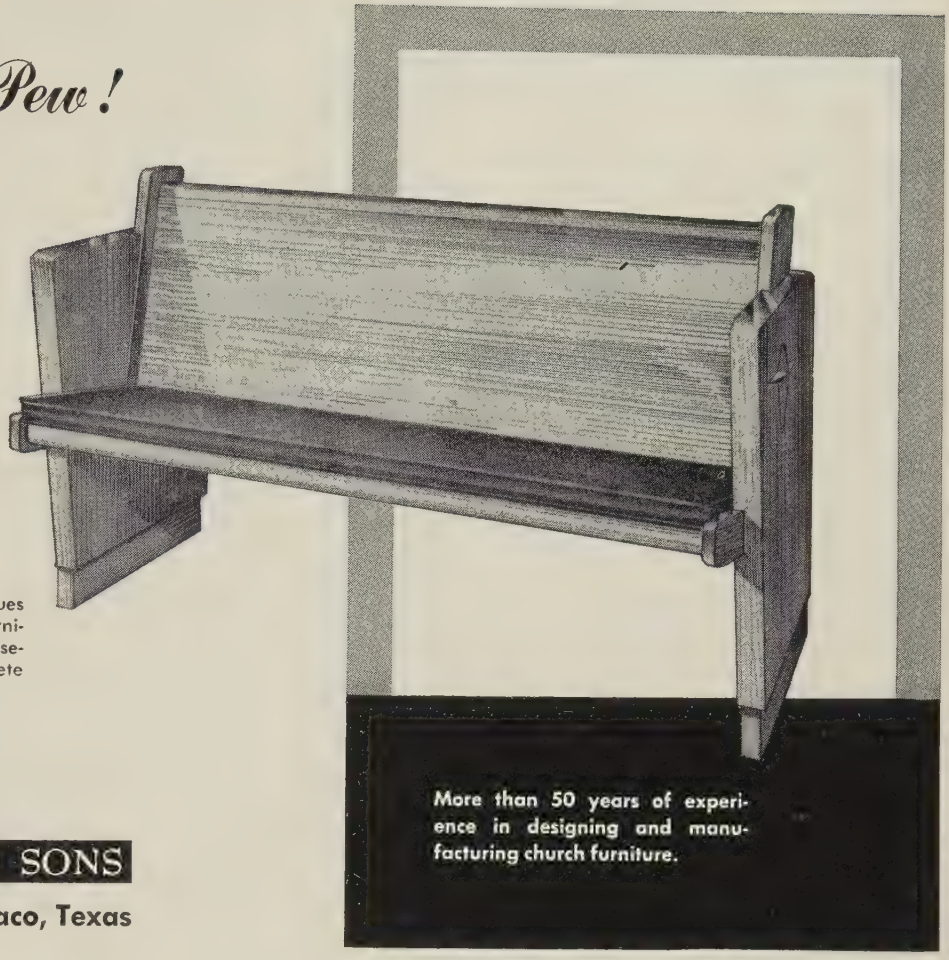

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cellent in its evangelical emphasis: The best way is "to put it into Christ's hands and let him run it for you." In this case our gifted American preacher may have been inspired by the earlier, unknown preacher's outline; but he improved it, passed it through the crucible of his own mind and imagination, and came up with a memorable, largely original outline.

When books of sermons or sermon outlines are printed, they are in the public domain. Unless the author or publisher expressly forbids their use in oral delivery, they are available for other speakers. However, no responsible preacher ever uses another person's experiences as if they were his own or quotes verbatim another writer's words without acknowledging the source. A few preachers are hypersensitive about others using their ideas and illustrations unless quotation marks—figuratively at least—are used after each sentence or phrase. Some authors carry this to absurd lengths. As one of the "minor prophets" sometimes quoted, I am surprised and humbled by the number of times brothers in the ministry thank me for something read in *Church Management* or in a book. In many cases I must pass on the credit to another, known or unknown! Perhaps the last word was said by Charles Haddon Spurgeon: "He who never quotes is never quoted."

Sermon Seeds

I

Look in the Rearview Mirror. Text: James 1:23-25—"For if any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like. But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing."

(1) To look in the rearview mirror frequently as you drive along the street or highway is essential to safe driving. To look in the rearview mirror of history—personal, national, human, and what theologians call "sacred history"—is essential to salvation and great living. True, the motorist whose eyes are glued to the rearview mirror may hit the man coming toward him or driving ahead of him. He may also go into the ditch. The driver who never looks behind him may be rammed from behind. Safety experts say that many traffic casualities are caused by failure to observe what motorists behind us are doing. It is true that the Bible insists on shutting the door on forgiven sins, of moving out of the past into the present and toward the future. See Paul's famous "one-track mind" statement in Philippians 3:13, 14. Jesus our Lord insisted that past experiences and yesterday's events must not hinder us from serving as citizens of God's kingdom now: "No man who puts his hand to the plow and looks back is fit for the kingdom of God." (Luke 9:62) Nevertheless, we must take the total view of the Scriptures as of the mind of our Lord.

(2) Look in the rearview mirror as we move along the highway of our days in order to see that much of the past was far from good and that God has dealt radically and transformingly with it. Not only were there few "good old days" in the matter of aids to comfortable living, but there were many black moral and spiritual failures. The Bible calls the latter by a blunt, short word—sin. As a nation it is good to look back and see how far short we have

fallen from our standards of brotherhood, justice, honesty, spiritual vitality. Without wallowing in remorse or self-disparagement, it is prelude to health to acknowledge that we went wrong in important relationships. To look in the rearview mirror is good discipline. For some Christians the season leading to Easter provides the time and climate in which to reflect on the mirror's reflections. Mirrors have many uses, but one of them is to show us as we are—balding spots, bulges, lines, and the rest. The Bible as the history of salvation holds up a clear mirror to us. We see what the cause of our sickness is, what the source of our failures has been. But the Bible as the mirror of man and of man's soul does more.

(3) Looking in the mirror of biblical faith, we see that God has acted to deal with our sorry past. "He has visited and redeemed his people." God came personally in Christ, as J. B. Phillips paraphrases St. Paul's tremendous claim, to set the prisoner free, to break the power of cancelled sin, to mediate divine forgiveness. Not every dream we had in our best hours has been smashed; not every hope has been fractured.

(4) To use the Apostle James' insight, looking in the rearview mirror should impel us to drive on the King's highway with attention to what matters. He who looks not only into the perfect law but into the gospel, into the face of God reflected in Christ, "and perseveres" keeps steadily and steadfastly on the way of Christ. "Being a doer that acts, he shall be blessed in his doing." What about using Lent as time to take an honest look in the rearview mirror to see what may be gaining on us to our undoing, and into the mirror of the Bible to realize anew what God has done to "establish our goings" and to "lead us in the way everlasting"?

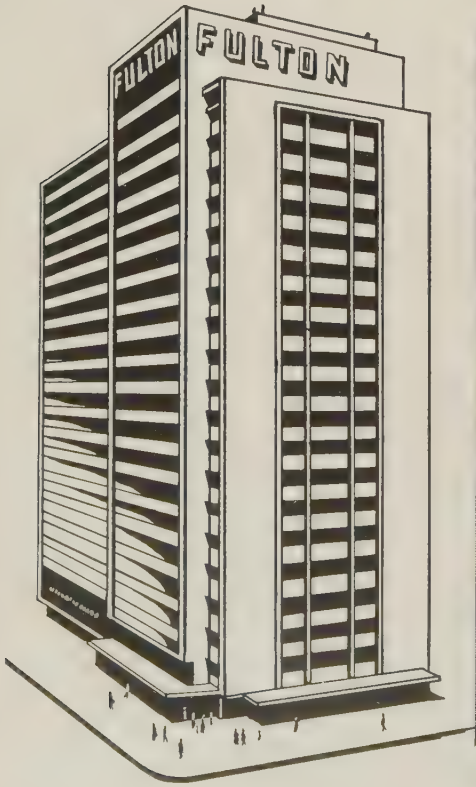
II

For Mercy's Sake! Text: Romans 12:1 (RSV)—"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." This is one text which the King James Version renders in memorable English also, the chief change being in the last phrase, "which is your reasonable service."

(1) Introduction. "For mercy's sake!" is an exclamation even careful Christians have been known to use. Is it a mark of our secularized culture that for many this phrase has been replaced by such elegant ones as "for Pete's sake!" or even for the now dated "for crying out loud!" Here in one of the most significant documents of the Christian religion, the epistle to the Romans, one of its most influential messengers, the Apostle Paul, bases a tremendous appeal on the everlasting mercy of God in Jesus Christ. For mercy's sake, indeed for mercies' (in the plural) sake, we are to offer the only sacrifice beside that of our praise and thanksgiving which we can offer in return for God's self-offering in Jesus. Whether this kind of introduction is used or not, it should be followed by a brief reminder of why the epistle to the Romans is one of the most important letters in the New Testament. In this book Paul has developed and set down his case for Christian belief. In Chapter 12 he applies the faith and doctrine to the conduct and character of believers. Hence the word "therefore."

(2) A distinguished British Baptist preacher and author, Dr. John Macbeath, found in this text three controlling factors or forces: the master appeal, the master motive, the master gift. Consider (a) the master motive. Why would anyone give himself as a sacrifice to God? to his fellow souls? Paul says that the reason is his experience of the mercies of God. Paul himself did not always realize this truth. As he said, he "did . . . in ignorance" many things in God's name that were wrong. "I did it in ignorance," he wrote, "but I obtained

AT ATLANTA'S FULTON BANK..



Model PS-20BP battery powered Clarke-A-matic cleaning floor in main lobby of Fulton National Bank, Atlanta, Ga.

mercy." Like C. S. Lewis and many another, you and I may have found that "the hardness of God is kinder than the softness of men, and His compulsion is our liberation." In the sermon from which this outline is taken ("The Everlasting Mercy" in the book *My Way of Preaching,* edited by Robert J. Smithson and published in 1957 by Pickering & Inglist, Limited, London, England) Dr. Macbeath reminds us that the first name given God in the Old Testament is the name he gives himself. "I am the Lord God, merciful and gracious." Is not this word "mercy" one of the greatest in our language? Recall Shakespeare's use of it in *The Merchant of Venice,* where its heavenly origin is acknowledged. ("The quality of mercy is not strained; it droppeth as the gentle rain from heaven.") When a person returns thanks for food, he often thanks God for "these and all thy mercies." But of all God's mercies is there any to compare with his forgiveness of us, his acceptance of us in spite of what we are and what we have done? God's mercies in our redemption by him continue to the end of the road. "With mercy and with judgment, my web of time he wove," sang the old saint Samuel Rutherford in the hymn "The sands of time are sinking." God's mercies go before us, accompany us, and follow us all the way.

(b) Next there is the master appeal. This is the appeal of the gospel. Paul lived in an age in which force was openly and continuously employed by government and religious institutions. Before his conversion to Christianity, he was like the headmaster of a famous English boys' school who said that if the boys were not pure he would beat them until they were! When Jesus fainted beneath the heavy load of his cross on the road to Calvary, Simon of Cyrene was "compelled" to carry it for him. But now, Paul implies, the compulsion of force has gone. Again and again Paul uses the words "entreat" and "beseech." Gentleness comes. Jesus will not "crash the gate," if one may say so reverently; he will not coerce. He stands at the door and knocks and waits for the owner to open the door. I have quoted a hymn by Samuel Rutherford. There is a letter extant in which Rutherford, an ardent ambassador of Christ, wrote to a woman of influence: "I entreat you, most excellent lady, give your consent to go with Christ." Each of us is given a free choice. There is no coercion by the living Christ. "I appeal to you therefore, brethren, by the mercies of God. . . ." When we respond to this master appeal, we can say "I am persuaded" with conviction that will endure.

(c) In these mercies of God, says the preacher, we have the privilege of offering the master gift. "I beseech you by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," says the familiar version. The meaning comes through with more forcefulness in *The Amplified New Testament* (Zondervan Publishing House): "I appeal to you therefore, brethren, and beg of you in view of all the mercies of God, to make a decisive dedication of your bodies—presenting all your members and faculties—as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship." In Old Testament religion the highest sacrifice was that of dead animals. This was ended with the sacrifice of the Son of God. Now we who are Protestant Christians know that the gift we make which is most acceptable to our loving, heavenly Father is the living sacrifice of ourselves. C. S. Lewis, brilliant apologist for the Christian faith and cultured Eng-

(turn to page 40)

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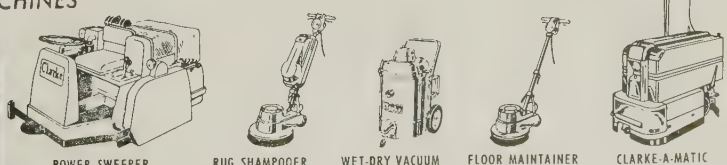

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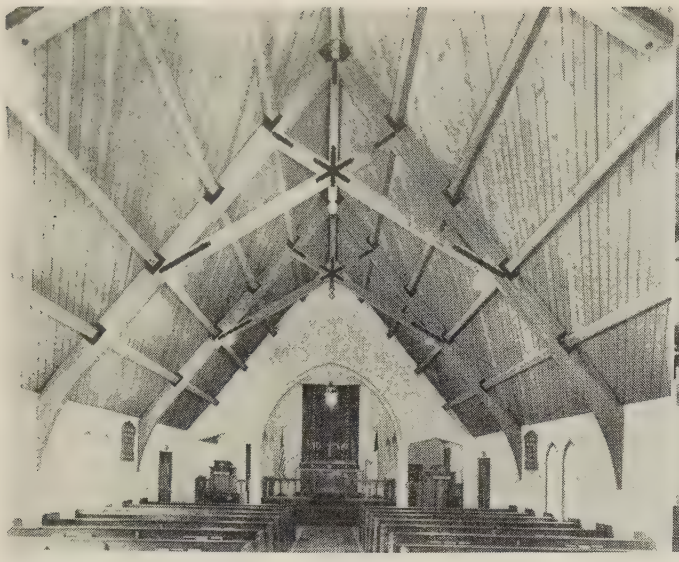
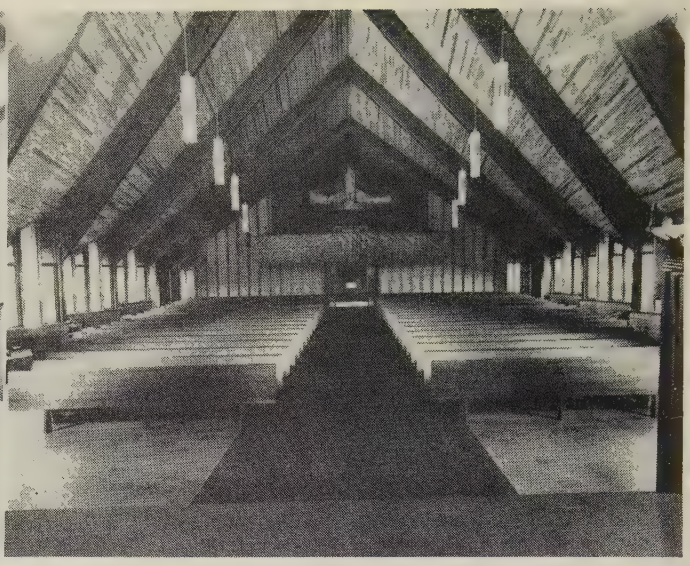
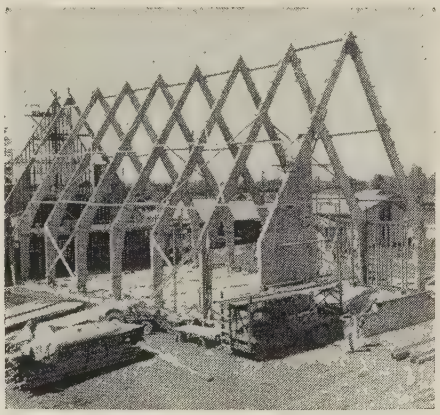


LUTHERAN CHURCH OF THE REDEEMER
Van Nuys, California



CONCORDIA EVANGELICAL LUTHERAN CHURCH
Conover, North Carolina

LAMINATED ARCHES
STANDING ON SLAB



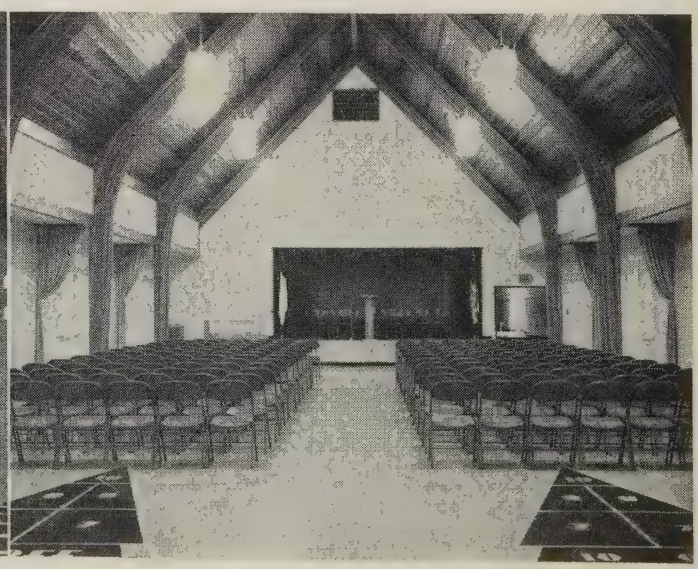
CHURCH OF THE VALLEY
Santa Clara, California

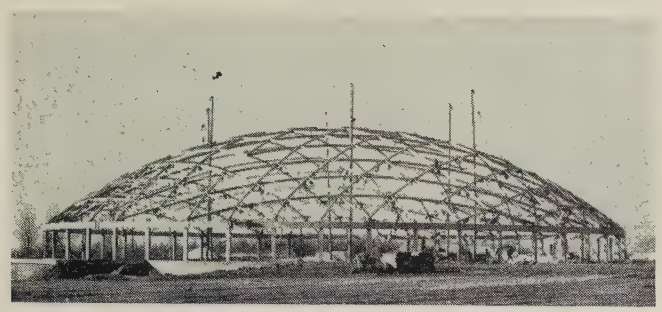
ROOF AND WALLS
WILL BE HUNG ON
THE ARCHES

(below)
ZION LUTHERAN CHURCH
Portland, Oregon

Pictures on these pages by courtesy of The American Institute of Timber Construction and Timber Structures, Inc.

(below)
Social Hall
BETHANY EVANGELICAL
UNITED BRETHREN CHURCH
Celina, Ohio





CHURCH OF TOMORROW
Akron, Ohio
Roof Trusses Before Being Covered

Glulam Timbers Bring Strength and Beauty

Have you noticed the large number of new churches which have beautiful wooden arches, giving desired height to the naves of the churches? In most of these instances the arches are products of a new technique of timber construction known as Glulam—glued laminated wooden arches. The use of these arches has simplified construction, given strength and beauty to buildings, and reduced both the time and cost of construction.

At a time when builders were beginning to worry about the dearth of timber this new method was introduced. The first examples were imported, but today American industry is producing most of the laminated structures used.

There are so many virtues in glued laminated timbers that anyone—architect or minister—contemplating a new building should know the story.

First of all, they do give the church nave a sense of atmosphere and beauty. Both length and height are needed to achieve this result. Laminated arches erected directly on a foundation or, as is done many times, simply on a concrete slab make this possible. Once the arches have been erected, the roof and walls are hung onto the skeleton frame. The roof should be properly built up for insulation, but no ceiling is necessary.

Glulam timbers are both strong and fire-resistant. Experiments have shown that laminated timber is stronger, sometimes as much as fifty percent stronger than solid timber beams of the same size and quality.

Laminated timbers lend themselves to treatment for fire prevention. There have been instances in which steel beams were doubled by the terrific heat of a destructive fire while the slow-burning timber continued to bear the weight of the broken steel.

In areas which live in fear of earthquakes, laminated timber construction is often preferred to steel construction because it withstands the shock so much better.

Glulam timbers may be constructed in any size and shape. They are made to measurement in the factory and shipped to the site of construction. One of the pictures in this spread shows a church whose arches, built upon a slab, stand ready for the roof and walls.

Shrinkage is always a problem with solid timbers. They require a long period for drying before they can be used. Laminated timbers do not shrink; the moisture is removed in the process of construction.

The wide range of uses in church construction is shown in these pages. If readers are interestd in literature, the office of *Church Management* will be glad to see that information is sent upon request.

WAYFARERS CHAPEL
Rancho Palos Verdes, California

Selling Bonds to Church Members

From an editorial in *Church Management,* February 1935

The greatest sales resistance to this plan of church financing in the past has been the fear that the church would make no provision for the retirement of the bonds when due, so that in reality the investment would become a gift. We have even heard church trustees assert that the "folks" would be glad to give the principal when it came due.

In offering the low interest rate bonds churches should plan their sinking funds carefully. Have the method for liquidation of the obligation written in as a part of the bond itself. Make it clear that the principal will be repaid when due. Build the sinking fund in an orderly way. We still recommend life insurance as the best method of building such a fund. But that is incidental. The main thing is to show that the issue is a genuine one.

The distribution of the church indebtedness among the members and friends of the church is a great thing for the morale of the church. It makes the financing as well as the program of the church a cooperative one. Those who have the investment have an additional motive for loyalty. One is going to be slow about getting mad and going to another church when he is holding a thousand dollar bond of the church. If you can get such a plan across in your church, your financial problems will be settled for twenty years.

(end)

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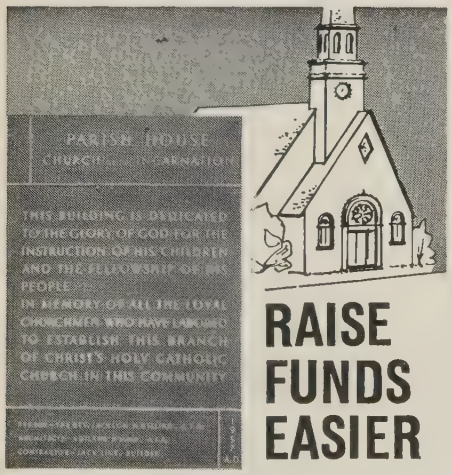

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PRIMING THE PREACHER'S PUMP

(continued from page 37)

lishman, reports that when he was confronted by the offer and demand of Christ, "the demand was not even all or nothing. Now the demand was simply 'All'!" When you think of the men and women who have been most greatly used by the Spirit of God across the years, were they not in every case individuals who said with Dwight L. Moody, nineteenth-century American evangelist and founder of schools, "God can have all there is of me"? "Real living" is possible only to persons who go all the way with all they are and have.

Love so amazing, so divine,
Demands my soul, my life, my all.

III

Private Business, or *Top Secret.* Text: Matthew 6:6—"But when you pray, go into your own room, shut your door and pray to your Father privately. Your Father who sees all private things will reward you." Compare the Revised Standard Version to this one above by J. B. Phillips. The Revised Standard Version has, "But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret. . . ." Queen Victoria once complained that her famous prime minister, Mr. Gladstone, addressed her as if she were a public meeting. Many of us practice our religion as if we were always in a public meeting. A Scottish theologian, the late Professor Donald M. Baillie, once wrote that Jesus noted that many of his contemporaries had a religion which was "entirely a public matter." It lacked "any inward secret side to it." Certainly the alternative should not be a religious life exclusively confined to an interior, mystical, individualistic piety. Many Christians are lopsided because their Christian devotion finds little or no outlet in public service, in concern for others expressed through support of organized benevolence and social programs. But many social-minded religionists lack the inner warmth and vitality which they desire, and need. Thus Jesus uncovered the cause. They are neglecting what we call "private business"; they do not know the "top secret" of discipleship. What is this? It is the interior discipline and love of Christ which can only be practiced in secret. "You must have a faith in him and a friendship with him, deep down in the lonely secret of your heart: 'your Father who dwells in secret.'"

(1) Thinking of this essential "private business," we note that each person must live a secret inner life. We are a part of all that we have met, as we are part of all that we have read. No person is complete in himself. God made us for community. Yet it is true in a profound sense, as the philosopher-mathematician Alfred North Whitehead said, that religion is what a man does with his own solitariness. Of us it should be said what was said of an earlier Christian who in a time of severe mental struggle "was never less alone than when alone." We can never quite "get through" to our dearest friend; nor can he or she to us. Many of life's most crucial experiences we must undergo alone.

(2) Only One knows the whole secret of our selves. The One is God, "your Father who is in secret." Togetherness is delightful. Sociability is the mark of a maturing person. "Real life is meeting," as Dr. J. H. Oldham said in an often quoted aphorism. Yet fellowship, togetherness, and community are superficial when all engaged in such have no deep, secret life, "hid with Christ in God." We need One who knows all about us and still believes in us and loves us. When human kin and intimate companions fall short of such knowledge and love, God comes. This is a glorious possibility for each of us. The writer of Psalm 139 could never have celebrated God's searching knowledge of him unless it could be true. With the writer of another psalm we can pray confidently, "Search me and know my heart. Try me and know my thoughts, and see if there be any wicked way in me. And lead me. . . ." To be alone with the divine Companion is to end loneliness.

(3) Christ admits us to the divine secret. These words of our text were spoken by Jesus. He called God "the Father who sees in secret." He promised that "your Father who sees in secret will reward you in the open." When religion mystifies us, when the world seems too large and complicated to comprehend, when God is the great Mystery or even a "vast Nothing," Jesus brings the Father near. When we face Jesus Christ we face the Father. We do not know all about God—how could we? Yet we know enough to trust him and confide ourselves, our loved ones, our church, our cause and world, into his wise and strong keeping. A saintly parish minister in his old age used to ask those he met —chiefly farmers and shepherds, for his was a rural parish: "My brother, have

you found the Father?" It is still the most important question. Jesus Christ, through the power of the Holy Spirit, leads us to the Father. "No one comes to the Father except by (through) me," Jesus said. (John 14:6) Said a man to the old minister I have quoted, after years had passed since he had been asked the question, "I know the Father now." Do you know this secret?

IV

Keep in Line With the Cross. Text: from *Amplified New Testament* translation of 2 Corinthians 5:19, 21—"It was God (personally present) in Christ, reconciling and restoring the world to favor with himself, not counting up and holding against men their trespasses but cancelling them; . . . For our sake He made Christ (virtually) to be sin who knew no sin, so that in and through him we might become the righteousness of God—what we ought to be, approved and acceptable and in right relationship with him, by his goodness."

It is the claim of the Christian faith that in order to win men and women back to himself, and in order to forgive us our sins, God somehow "put the sinless Christ in our stead, identifying the Obedient Son with the mass of the world's transgressors, and for Christ's sake he accepts forgiven sinners and the body of those in whom he is well pleased." (See 2 Corinthians 5:21.) According to one of the foremost twentieth-century biblical scholars, the late Professor William Manson of New College, University of Edinburgh, this is the gospel. At least this is the crucial heart of the gospel. (*The Way of the Cross* by William Manson, published in 1958 by Hodder & Stoughton, Limited, London, England. Page 79.)

Can we understand this a little? A pilot of the United States Air Force once tried to explain the instrument landing system to me. He pointed to the particular instrument in his aircraft and said that when approaching an airfield it was necessary to keep the plane in line with the cross which showed on the dial of the instrument. "Keep in line with the cross and you'll be safe," he said. Christians in every generation have said something like this about the cross which is cut deeply into the lens of the gospel. To many, including some thoughtful Christians, it does not make sense. But this is the "foolishness of God" which is wiser than our wisdom, that in the dying of Jesus on Golgotha we see the "culmination point of the manifestation of God in Christ." Others

the BEAUTY of YOUR CHURCH

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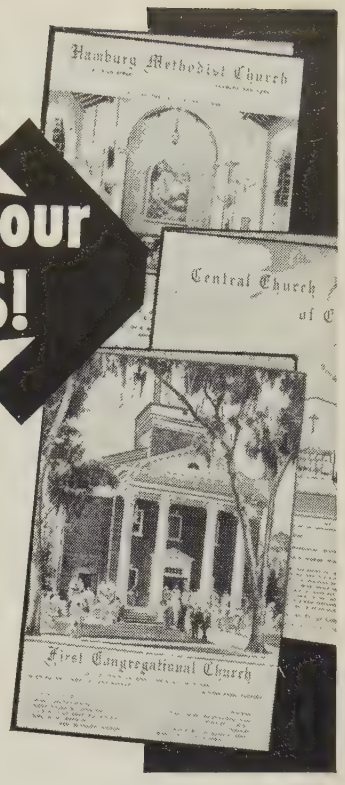

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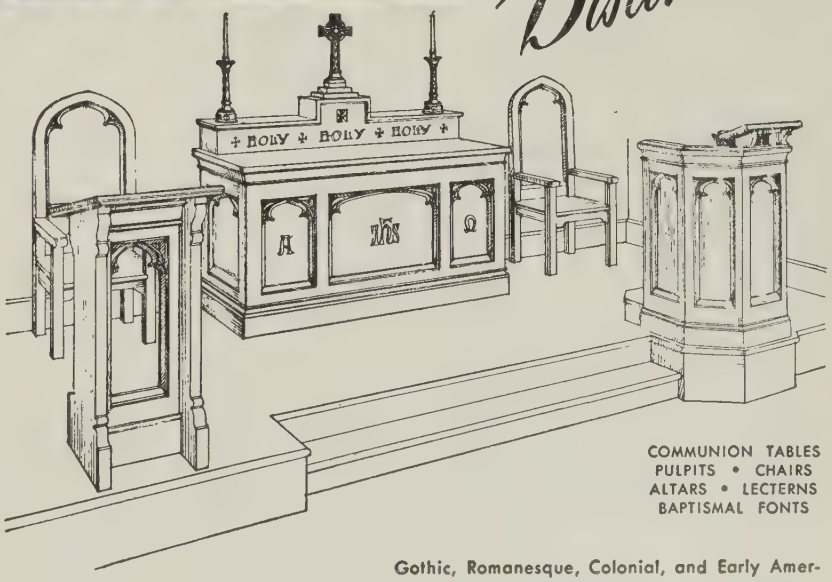

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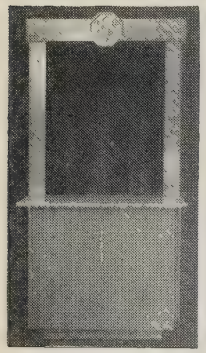

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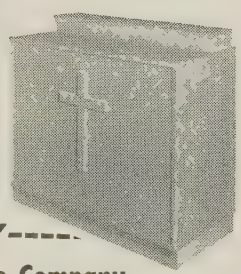

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today, as in Paul's day, ask for rational explanations or demonstration of an external miracle before they can accept this act and action as God's way of achieving our deliverance from sin and death. Christians point to the cross on the skull-shaped hill and say, "God was in Christ, and supremely in Christ crucified, doing for us and for all who commit themselves to him what none could do for themselves."

When we keep our thinking in line with the cross, what do we see?

(1) We see, to use Dr. Manson's words, "the portentous massing of human evil against the person of Jesus in his life and in his death." This can be shown from the moment of Jesus' baptism. War was declared against Jesus by the forces of darkness. Evil alerted itself and massed its strength to overthrow him. He accepted the warfare, and with the strange power men called weakness he waged his campaign throughout his brief life. Then the conflict reached its climax in his arrest, trial, and crucifixion. But in this apparent defeat of the forces of God we find God's judgment on sin. The malignancy was focused and concentrated against Jesus. He would not escape, nor would he come down from the cross as he was taunted by enemies to do. He tasted the whole of it, and somehow tasted death and defeat for every man, that through his grace we might conquer both.

(2) When we keep in line with Christ's cross, we see the glory and wonder of God's forgiveness. Of course the Bible assures us that if we are truly penitent, sorry for our sins, we can be forgiven. But as our biblical theologians remind us, something like the atoning sacrifice of the Old Testament rites is necessary for our sins to be cancelled. It is not that man can offer anything, or needs to. God does not need to be reconciled to us, but we need to be reconciled to him. How does God enable us to be reconciled to reality, to be accepted, forgiven, welcomed back to sanity and to membership in his family? Repentance is not enough. Think of the insight of Psalm 49:7—"Truly no man can ransom himself, or give to God the price of his life." Only God can deal completely with our moral failure. Only God can say, as Jeremiah knew: "I will forgive their iniquity, and their sin I will remember no more." (Jeremiah 31:34) This love which liberates us from the burden of our guilt is what is brought to light in the suffering and death of Jesus Christ. Somehow Jesus, the perfectly obedient son and suffering servant of God, identifies himself with both God and ourselves. With the sequel of the resurrection of the Christ we know that Christ brings man and God together.

(3) When we keep in line with the cross, we know that evil is real, massive, organized, deadly. We know the good news that God in Christ has defeated all of evil, even though the ultimate and complete victory is not yet. Best of all, we know that we may be one with the Love which created us and sustains us and gave himself for our renewal and restoration. Then as we keep in line with this disclosure of God's love, we are impelled to live the life of the cross-bearer in our world of failures, heartbreaks, griefs, and graves.

Parson's Books-of-the-Month

A salute to our southern brethren of the Presbyterian Church in the U. S. for providing *The Layman's Bible Commentary.* Volumes 1, 2, and 22 have come to me; and I speak for many ministers who will also read them when I say, "This series needed to be done, and the books available in the series are what they claim to be—concise, non-technical guides to the Book which has 'the Word of good news for the whole world.'" What the massive *Interpreter's Bible* does for preacher and literate church school teacher, *The Layman's Bible Commentary* will do for Mr. and Mrs. Pewsitter and their teen-age and older offspring. Volume 1, *Introduction to the Bible,* gives succinct answers to such questions as, What is the Bible? What is the history of God's people—the Hebrews? What is the Bible's essential message? How did we get our Bible? How study the Bible most profitably? Competent scholars (Professors Kenneth J. Foreman, Balmer H. Kelly, Arnold B. Rhodes, Bruce M. Metzer, Donald G. Miller) give informative, understandable, Christian answers.

Princeton Seminary Professor Charles T. Fritsch is author of Volume 2; he expounds *Genesis* under the headings Primeval History, Sin and Its Results, The Flood Story, Patriarchal History, The Jacob Story, and The Joseph Story. Dr. Fritsch does not raise controversial questions such as agitated the Scopes trial of some decades ago and would probably raise a tempest in a coffee urn today (teapots being harder to find in theological camps). He introduces the lay reader to some of the findings of bibli-

(turn to page 45)

A Modern Jeremiad

Walter C. Fischer*

You shall say to them: *Thus says the Lord:*
If a man would stumble and fall,
Would he not get up and walk?

If a man leaves home,
Doesn't he usually come back?

Why then have the people called Christian
Turned away in perpetual backsliding?

They live by empty appearances,
They refuse to meet the challenge of this day with faith,

I have listened to you, O Lord,
But no one else will talk of this with me.

No man cares, but for his material appetite,
Saying: "Where can I find myself?"

Everyone spends money and credit for a new car,
Like a flood sweeping out to sea.

Even the banks know when credit is due,
The finance company and the loan association send their statements each month.

But these people are sent a due bill from God but once—
And that is forgotten.

How can you say, "We are right, and the law of the Lord protects us,"
While the hair-splitting lawyers have only formed another loophole?

Wise men shall appear as ignorant,
They shall be made to look foolish by bad publicity in the newspapers.

Even presidential advisors will accept "hot luxuries," to be put to shame
Because of "associations."

Therefore, I will give their jobs to others,
And their reputations will be sent to the trash pile;

Because from the smallest to the greatest, everyone is greedy for gain.
From preacher to politician, everyone deals "relative to the situation."

*Minister, Zoar United Church of Christ (Evangelical and Reformed), Evansville, Indiana.

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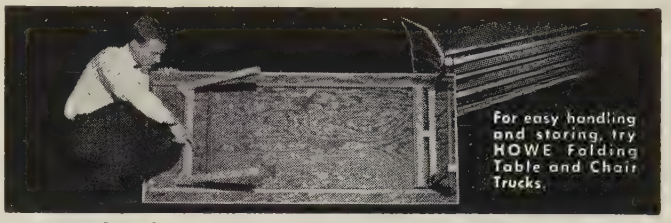

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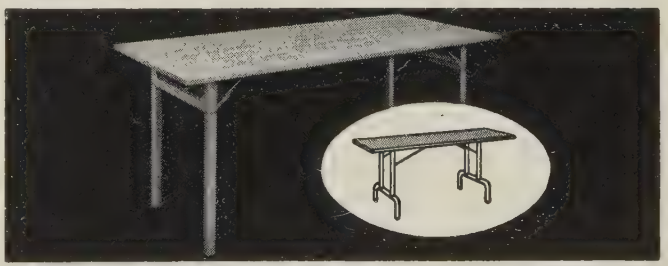

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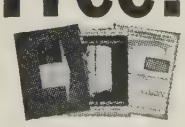

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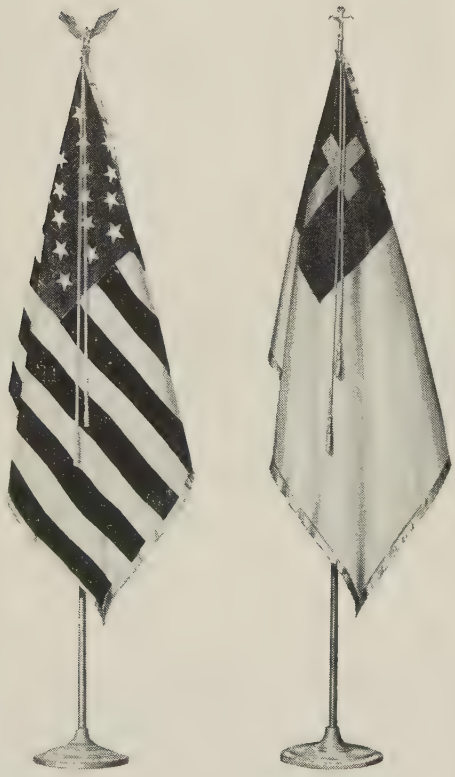

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They try to calm the fears of the people falsely, saying,
"Peace, peace," where there is no peace!

Were they ashamed of Hiroshima and Nagasaki?
No! Thy were not ashamed!

Have they been ashamed of power to blow the earth to hell?
They do not even blush!

**Therefore, they shall taste the bitter core of Regulus,
When I punish them with their own type of destruction,
says the Lord.**

**When I would call my people together, says the Lord,
There were none of "The Way" at the peace tables.**

**There were no men of mercy in relief services,
They even have traded in surplus foods.**

The abundance of good will I had given them has been squandered.

**Why are you sitting there, scratching each other's backs?
Run for the bomb shelter, that you may perish there!**

**The Lord our God says, in justice, you must perish!
You will drink water poisoned with fallout, for we have sinned against the Lord.**

**We looked for a war to end all war, a League of Nations, a United Nations!
For friendship, but behold, terror, and only a bragging of our military might.**

Don't Miss the March Issue of *Church Management*

More Lenten-Easter sermons and programs, and more income tax information.

Our Cover Picture

Our cover picture shows a new handcrafted chalice recently executed by the International Silver Company Meriden, Connecticut. This chalice, created in traditional design, is made from extra heavy sterling silver and plated with 24 carat gold. Six amethysts are set in sterling medallions applied to the base and six deep red garnets encircle the node. The retail price of the chalice, with companion paten, is $700.

PRIMING THE PREACHER'S PUMP

(continued from page 42)

cal scholarship, but it is, wisely, a middle-of-the-road exposition of the book.

Volume 22, *Galatians, Ephesians, Philippians, Colossians,* is by one of my favorite exegetes and expositors, Professor Archibald M. Hunter of Aberdeen, Scotland, and should prove one of the very popular volumes of the set. Dr. Hunter is a scholar and preacher, and I do not doubt that many a preacher will find his brief treatment helpful in sermon making.

Outstanding are the scholars chosen for the entire series of twenty-five volumes. Southern Presbyterians are regarded as the more conservative branch of the family of John Calvin and John Knox in this nation, but I am impressed by the catholic spirit which animated those who chose contributors. In addition to such able men as the southern Presbyterian seminaries possess, Yale Divinity School, the Episcopal Seminary of the Southwest, San Anselmo Seminary, Princeton Theological Seminary, McCormick Theological Seminary, and others are represented. Bought singly, each book sells for $2.00; when four or more are purchased, the cost is $1.75 each. These three books contain much in their 171, 127, and 144 respective pages. For the "main line" Protestant church and church school library *The Layman's Bible Commentary* should make a very useful series of commentaries.

Jest for the Parson

After a powerful sermon by a visiting brother, a local pastor offered an extemporaneous prayer. In it he started to quote a famous passage from Daniel. "We thank thee, Lord, that our friend has been weighed in the balances and found. . . ." He stopped, began again, took another run, and finally said, "We thank thee that he has been weighed in the balances and found—just found, Lord! Amen."

(end)

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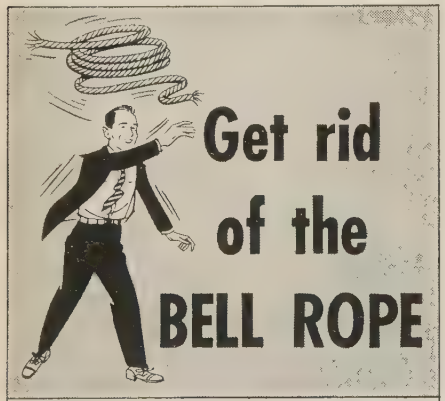

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Tax Rulings

Of Interest to Ministers

Glenn D. Everett*

I. TAX ON TRANSPORTATION

The United States Internal Revenue Service has warned church groups that they are still subject to the ten percent federal excise tax on transportation.

Some travel agencies have apparently been making the error of giving church groups Form 731 to fill out, telling them that this exempts them, as nonprofit institutions, from paying the federal tax.

Only schools or colleges are eligible to use Form 731, however, according to internal revenue spokesmen in Washington.

The trip must be undertaken at the expense of the school or college and be for school purposes. A professor paying his own way to a scholastic meeting is not eligible; but if the school buys the transportation, it is exempt.

The Bureau of Internal Revenue intends soon to get out one of its official interpretive regulations to clarify just how far it is prepared to go in borderline cases.

In 1958, among the amendments to the Internal Revenue Code which it enacted, Congress exempted nonprofit educational institutions from federal excise taxes. This applied not only to the tax on transportation but to the taxes on telegraph and telephone service and on such items as school buses which private educational institutions purchase.

Form 731 is used to claim exemption from the transportation tax.

At least one national denominational headquarters was using this form until it learned that this was improper. Then it had to make payment on the back taxes which had erroneously been avoided.

Religious organizations which have schools or colleges attached can make use of Form 731, but only when the trip is specifically on behalf of the school or its educational program.

Until the definitive regulation is issued from Washington, it is best to make certain that eligibility is properly claimed before filing Form 731. The nearest district office of the Internal Revenue Service will be happy to render an opinion. If the organization does not agree with the opinion, appeal can be taken to the Rulings Section in Washington; and that, of course, is the means by which some of the difficult borderline cases are ultimately ironed out.

Meanwhile Congress is giving serious consideration to several bills that have been introduced to permit nonprofit hospitals similar exemption from federal excise taxes. Since excise taxes add to the cost of many of the supplies hospitals buy, such legislation has a good chance of passing.

The hospitals are basing their appeal on the same reasoning which produced legislation exempting educational institutions: that public hospitals are free from these taxes and this discriminates against private nonprofit institutions. Public schools and public hospitals, whether operated by states or municipalities, are exempt from all federal excise taxes, since they are considered instruments of the states and the federal government is constitutionally prohibited from taxing state agencies.

Private schools—largely the Roman Catholic parochial schools—complained about this tax discrimination and were influential in getting the bill passed. It is estimated to save the Roman Catholic parochial school system more than one million dollars a year. Pressure for hospital exemption is coming from the same source.

From exempting schools and hospitals it would be only one short step to exempt churches and charitable agencies. Two years ago Congress did give some consideration to granting blanket exemption from federal excise taxes to all nonprofit groups that qualify for exemption from the federal income tax under the present nonprofit definition. However, it was pointed out that this would benefit lodges, fraternal groups, veterans' organizations, farmers' granges, scientific societies, and literally hundreds of other groups. Fear was expressed that the privilege of tax exemp-

(turn to page 48)

*"Church Management" Washington correspondent.

THE LEGEND OF ST. JUDAS

Hardly would a mother name her child
By that cursed name of him who sold his Lord
In traitorous act of foul disloyalty,
And yet it chanced there was a certain man
Who, from the scattered sons of Abraham
Heard and believed the gospel: Judas by name.

What was a follower of Christ to do?
Judas! Would men praise him when only scowls
Darkened men's faces when the name of Judas
Was pronounced? How often he had seen
Contempt for the betrayer of the Lord
Mark men's faces, then soften with love!
Musing by day and troubled in the night,
He once resolved to cast away his name
And take a new one hallowed by some saint.

To his dismay he too was given the bag
In which the scanty treasure of the Church
Was kept. Alas! He, Judas, held the bag!
And would he follow in the traitor's steps?
Revolving and resolving what to do,
Then in a state of indecision, cursed
With the prospect of a better plan,
He dallied for a while with darker thoughts
Of ending all. Finally he prayed,
And as he prayed for wisdom and for faith,
As a quiet that follows after storm,
There came to him a holy peace of mind.

As time went by and Judas practiced faith,
His hopes, like the grass after rain, revived,
And in his heart there grew the flower of love
That softened every sad and bitter thing
And gave him glimpses of the face of God,
Made prayer the happiest moment of the day,
And turned each earthen thing to shining gold.
Judas no longer thought about himself,
But, toiling at his trade with sweaty brow,
Or hurrying with his bag to help the poor,
His mind grew outward and ennobled to
The point of self-forgetfulness and love,
So utter, so compelling and so pure,
So lacking in the purple stain of pride
Or any false conceit, his life so clean
That all men loved him for the life he lived.

The bag, he carried hidden out of sight
Now, not because he shunned it or for fear
Of robbers, but because of modesty.
He learned that which the traitor never learned:
That service is the highway in the heart
Where kings and princes of the realm of God
Walk day and night, when other men are resting;
That lowly deeds of service kindly done
Shine brighter than blue diamonds, emeralds,
Or rubies such as kings and princes wear
In royal courts; that peace of mind is better
Than the elephant's tusk, or the gold of Ophir;
That greatness often is a tawdry thing,
Moth eaten ermine on the shoulders of
A king who smiles abroad but weeps at home.

Such were the lessons that St. Judas learned
Before they smeared his body over with pitch
And brought the flaming fagots which leaped up
To kiss the dying saint, who cried in death:
"Forgive, O Lord, their sins, and let me now
Give an accounting! All is well. Amen."

Charles H. Voss
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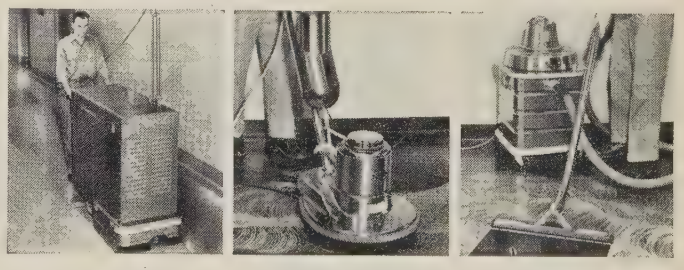

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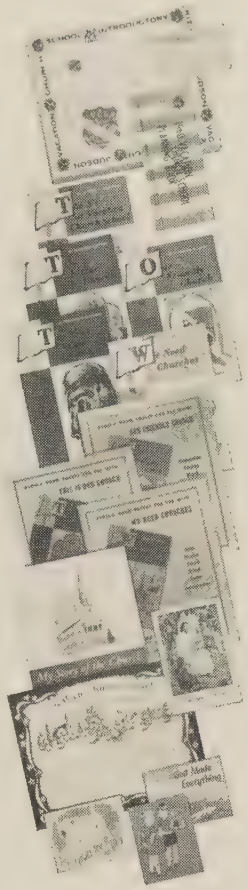

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OF INTEREST TO MINISTERS

(continued from page 46)

tion for transportation would be abused. Thus many delegates would be going tax-free to American Legion conventions and similar gatherings. As long as the organization bought the ticket and said it was being used for official business, the tax exemption would be claimed.

Therefore Congress decided to be quite conservative in granting this exemption. It may be some time before it will extend the privilege to other groups, including churches.

On the other hand, due to the present plight of passenger service on the railroads, there is strong sentiment in Congress to repeal the ten percent tax on train transportation. In fact, if passenger service is to continue at all on the railroads, just such relief may be needed. The airlines and buses would quickly complain if the tax were repealed on only one class of transportation. A general repeal bill would end the problem, but with the federal budget still out of balance due to heavy expenditures, it is unrealistic to hope for much generosity in tax relief this year. Congress can't do it and keep the budget anywhere near in balance.

Until such a time, church administrators should make certain they are eligible for Form 731 before using it.

(end)

II. CAR ALLOWANCE HELPS RETIRED MEN

Church administrators faced with the problem of providing for retired ministers who need a little income above their social security benefits should note that a car allowance to such ministers is not considered earned income for social security purposes.

Many churches have helped out retired ministers by providing them with a parsonage in exchange for part-time services, such as assistance in pastoral calling, which elderly ministers are able and happy to render.

However, difficulty has now arisen because of a social security ruling that the rental value of a parsonage or a housing allowance paid in lieu of a parsonage must be counted as earned income if the retired minister renders any regular service in exchange for it.

Under the social security law as it stands at present, a retired person may not have an earned income of more than $1,200 a year without losing some of his social security benefits. Such benefits are lost at the rate of one month's check for each $80 by which the income exceeds the ceiling until at $2,080 a year all benefits are lost.

Thus a church which engages the part-time services of a retired minister cannot pay him more than $100 a month, *including* the rental value of the parsonage or apartment provided for him, or he loses his social security benefits.

Several churches are finding a way around this handicap by giving such a minister a car allowance. An allowance for an automobile is regarded as an expense account to reimburse the retired preacher for the cost he incurs in making pastoral calls and in assisting with other parish work. It is not earned income within the meaning of the Social Security Act.

For example, a church in Florida which is near a busy military base engaged a minister from Illinois who had to leave the regular parish ministry after suffering a heart attack. He was provided with a parsonage and a salary of $100 a month, and he helped the church by calling on the many elderly persons in the community while the minister devoted his attention to the needs of the young servicemen and their families. It was a very nice arrangement until the retired minister found that he and his wife were going to lose their monthly social security payments of $162 be-

cause he had to count the rental value of the parsonage as earned income.

The retired minister had organized a Golden Age Club, and the church hated to lose him. Yet its budget wasn't large enough to make up the $162 a month he was drawing from social security. Then the trustees hit upon a plan which has worked very well. They kept on giving him the parsonage (rental value, $70 a month) and cut his salary to $30 a month. In addition, they got up a special fund to give him a new car (value, plus trade-in of his old car, $2,500) and gave him an allowance of $50 a month to cover his car expenses. They also gave him a postage and stationery allowance, assumed payment of his telephone bill, and in other respects gave him about as much as he had been receiving before.

In this way the minister could keep on drawing his social security and calling on the elderly members of the congregation.

A church in Washington, D. C., did much the same thing. Faced with the fact that the $82 monthly apartment rental they were paying for a retired minister who was assisting with the young people's program and the religious education work left him a salary of only $18 a month instead of the $100 previously paid, the trustees gave him an allowance for his car and other expenses, thereby enabling him to continue drawing social security. With the car allowance and other expenses they are giving him the equivalent of $100 a month and parsonage, even though only $18 a month is salary.

Thus, unless there are abuses of the practice such as giving an expense allowance way above actual expenses, this seems to be a way of overcoming a restrictive ruling that has handicapped many retired ministers who would like to remain active in a part-time capacity.

It should also be pointed out that a gift from the congregation is regarded as just that by federal officials as long as it is a reasonable gift such as would ordinarily be given a minister as a token of appreciation. A new automobile, a trip to Europe, or a modest purse can be given to a retired minister without costing him his social security benefits.

At the age of seventy-two the limitation on earned income no longer applies. But for ministers between sixty-five and seventy-two who would like to retire to a part-time position and supplement their social security, there is a serious problem that a car allowance may well solve. (end)

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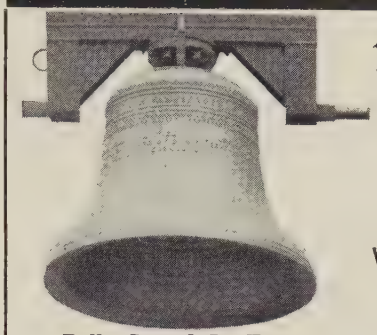

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Audio-Visuals for Easter

In three issues each year *Church Management* brings to its readers reports on the latest and best seasonal audio-visual helps. First-hand reviews will be given to filmstrips; reading notices will be given motion pictures films. This material will appear in the February-Lenten-Easter issue, the July-Directory issue, and the November-Christmas issue. Distributors are invited to send in their products as they are available in order to receive publicity in this column.

Materials to be reviewed for the July-Directory issue should be in the office of *Church Management* by April 15.

FAMILY FILMS' CONTRIBUTION

Family Films has submitted for review four outstanding productions for the Easter season. All are in full color. The first is a filmstrip feature entitled *Holy Week in Jerusalem.* It is really an action picture which starts with the Palm Sunday throng at the Mount of Olives in Jerusalem as it begins its annual procession through the shrines of the city. The pictures are modern, but the narrative points out their historical significance. Distinction is made between the place of crucifixion which tradition states is inside the present Church of the Holy Sepulchre and "Gordon's Calvary," which some feel is the site where Christ was crucified. A feature of this filmstrip is the list of questions at the end which gives discussion suggestions. The author is Paul R. Kidd; photographs are by Donald E. Lantz; narration, by Marvin Miller. Forty-three frames, filmstrip guide, and twelve-inch record, $9.00. Filmstrip and guide only, $6.00.

Next is *The Story of Easter,* in two parts. Part I, entitled *Cup of Sorrow,* starts with the Last Supper and ends with the crucifixion. There are thirty-four frames of posed pictures. Part II, *Day of Gladness,* starts with the resurrection and continues through the time of the ascension. This has twenty-eight frames. Following the pictures, the recording gives the scriptural passages on which the story is based. Paul R. Kidd is the author; photographs are by Cliff Kling; narration, by John Congdon; live dialogue is spoken by Henry Denker. Two filmstrips, guide, and twelve-inch record (two sides), $16.50.

A very good departure from the usual Bible filmstrip is the next two-part feature which has the title *Peter's Resurrection Faith.* The first part is entitled *Peter's Failure.* It ends when Peter, conscience-stricken, returns to the upper room in Bethany, humiliated by his disloyalty. The second part starts where the first one leaves off and ends with the address of Peter before the crowd on the day of Pentecost. The title of this is *Peter's Victory.* So well has this feature been made that the reviewer felt an impulse to applaud when Peter recovered from his weakness and challenged the enemies of Jesus by stating, "Brethren, I know that you acted in ignorance, as did your rulers. But what the prophets foretold through the Scriptures. . . ." Part I has forty-five frames; Part II, thirty-two frames. The author is Paul R. Kidd; the photographer, Cliff Kling; the narrator, John Congdon; live dialogue is spoken by Henry Denker. Bible quotations on the record furnish the basis for the study. Two filmstrips, guide, and record, $16.50.

Perhaps the climax to the Family Films filmstrips is *Ye Shall Receive Power.* This carries the story of Jesus Christ from the resurrection to the ascension. The story of Easter would not be complete without this final section. We see the disciples as men and women of power. Something did happen. That which happened has made church history possible. The authors are Paul R. Kidd and Donald R. Lantz. Photographs are by Cliff Kling; narration, by John Congdon; live dialogue is spoken by Henry Denker. Thirty frames, study guide, and twelve-inch 33 1/3 rpm record, $10.00.

THE POWER OF THE RESURRECTION

This production which comes from Family Films is not a filmstrip. Instead it is a sixty-minute motion picture on 16mm film. It is offered for rental both in color and in black and white.

While this film is called *The Power of the Resurrection,* it could have been entitled *The Power of the Living Christ in Simon Peter,* for this is the story of Peter.

The aged apostle is in prison with other Christians, awaiting unknown tortures and possible death. To reassure a young Christian, he tells him the story of his own faith. As he is led from the prison his parting words give the message of the film:

"The power of the resurrection was not just for the day in which he rose from the dead—it is for today—for you and me. He is alive! And because he is alive, though they may destroy us, we too shall live."

Rental cost of the film during February, March, and April is $37.50 for the colored and $25.00 for the black and white.

FROM CATHEDRAL FILMS

In an earlier issue we gave space to the stupendous production of filmstrips on the *Life of Jesus* by Cathedral Films. In the entire production there are twenty-four filmstrips which start with the annunciation and end with the post-resurrection story of the upper room. The last six of these deal with the Easter story. They start with *The Triumphal Entry* and *The Cleansing of the Temple* in one filmstrip (No. 19); next is *The Passover Supper and Betrayal* (No. 20); then *The Trial* (No. 21), *The Crucifixion* (No. 22), *The Resurrection* (No. 23), and *The Upper Room* (24).

All of these use posed pictures in beautiful color reproduction. The twelve-inch records carry a narrative for adults on one side, a narration for children on the other. While these particular strips are most appropriate for the Easter season, we hope that many churches will plan to use the year-around program which is offered.

The guides which accompany the records and filmstrips give much information for their use in study groups. The entire series was produced by Dr. James K. Friedrich. Jan Sadlo is the director, and the organ music is by Robert Mitchell. Study guides for teachers and students were prepared by John G. Harrell. Each subject, with filmstrip, twelve-inch record, and guide, $7.50. Complete set of six, $40.50.

The Passion Story Series covers the same route as that mentioned above. There are five filmstrips in this series: *The Last Supper, Gethsemane, Arrest and Trial, Judgment and Crucifixion,* and *The Resurrection.* However, there is

no duplication of material content in the pictures, records, or guides. These may be purchased separately or by the set. One side of each twelve-inch record has a narration for adult groups. On the other side is the narration for children. The pictures are made from posed photographs and reproduced in beautiful color. Dr. James K. Friedrich is the producer. The story was written by Virginia Ware. She also wrote the adult narration. The narration for children was done by Ruth Alden. Single filmstrip with guide, $6.50. Filmstrip with guide and twelve-inch 33 1/3 rpm record, $10.00. Set of the five filmstrips with guides, $25.00; complete set of five filmstrips, guides, and records, $40.00.

Symbols of the Church is a series of six filmstrips dealing with symbolism of the Christian faith. The subjects are *Symbols of the House of God, Symbols of the Cross, The Lost Symbols, Symbols of the Faith, Symbols of the Old Testament,* and *Symbols of the New Testament.* This series has been growing through the years. Some of the filmstrips have been mentioned in earlier issues of *Church Management.* Among these is *Symbols of the House of God,* which deals with the evolution of the church building. This set will be of value to building committees seeking to know why church buildings change from age to age. The cross is always an interesting subject, and here you find the many variations of the cross. The lost symbols deal with signs, animals, birds, and fishes which have found meaning in the oldtime worship centers. And so on through the series. Here is a wonderful presentation for some group in your church which is interested in the antiquities of the church. The records have been produced by Dr. James K. Friedrich; the narration is by John G. Harrell; Jan Sadlo is the director.

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SOCIETY FOR VISUAL EDUCATION

EASTER STORIES FOR CHILDREN

Mrs. Hen's Easter Surprise. Author: Walter E. Johnson; artist: Ruth Bendel; narrator: Fran Allison; organist: Venida Jones. Society for Visual Education. Colored film of forty-four frames with 33 1/3 rpm record and guide, $9.00; film and guide alone, $6.00.

This is a very appealing story for children up to ten years old. Mother Hen carefully sought a place to lay her eggs. Andy knew that something was going to happen. He suspected that she was getting ready for a family, but he could not find the nest. The discovery was made on Easter morn when a brood of chickens, and one duckling, followed Mother Hen to the barn. Andy had the duckling as his own Easter present.

Mary's Easter Lambs. Author: Walter E. Johnson; artist: Ruth Bendel; narrator: Fran Allison; organist: Venida Jones. Society for Visual Education. Colored film of thirty-eight frames with 33 1/3 rpm record and guide, $9.00; film and guide only, $6.00.

Mary's pet sheep gives birth to two lambs on Easter morning. What could be a more pleasant surprise? All of the animals of the barnyard are introduced, as well as the parents and Mary's little friend Jimmie. Jimmy is permitted to name one of the lambs. He gives it the name "Sugar"; Mary names the other "Coconut." Jimmie still has a longing look in his eyes. His sadness is changed when Mary tells him that he can have the lamb named "Sugar" for his very own.

Both of these filmstrips will interest children. They teach as well. From them

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will come the love of animals, encouragement to share with others, and an appreciation of the meaning of a holy day such as Easter. The artist is to be commended on the drawings, and the narration by Fran Allison is splendid.

Holy Week in Jerusalem. Author: Daniel Brown; photographer: George R. Thompson; narrator: Maurice Copeland; organist: Venida Jones. Society for Visual Education. Colored film of forty-five frames with 33 1/3 rpm record and guide, $9.00; film and guide only, $6.00.

This is the type of film we have hoped would find its way to our office. It deals with modern Jerusalem. All of the scenes are from photographs made by George R. Thompson, who served with the American Embassy at Amman, Jordan. As one looks upon the various streets, lanes, and churches, the narration of the record calls attention to the part that the site originally played in the life of Jesus. In other words, you are brought memories of past days in a modern setting.

The film will appeal to Christians of all denominations, for while the procession of pictures shows the fourteen Stations of the Cross, it also shows pictures which make it clear that all Christians do not recognize, as authentic in detail, the same traditional locations. The Stations of the Cross are followed with views of Golgotha and the Garden Tomb, which many feel are the historical places of the crucifixion and burial.

The reviewer cannot praise too highly the quality of the photography. The telescopic views over the hills are particularly clear and appealing.

NEXT STEPS IN RELIGION

Next Steps in Religion is a sound filmstrip which considers the orientation of the child during his first year in public school. The film is produced by the Television, Radio and Film Commission of The Methodist Church, Nashville, Tennessee. There are sixty-two frames of colored, posed pictures, a ten-inch recording, and a script guide. The pictures are most attractive and well made; the script is definite and helpful. In addition to the narration it contains many helpful suggestions for making the production useful. Every parent is familiar with the problem. During preschool years the child is close at home with his parents. His instruction is a matter of absorption of the home atmosphere. When he starts to school it means a breaking of home ties, and a more formal indoctrination of religion seems necessary. The family needs help in the purchase of literature and in giving the desirable instruction. This filmstrip is planned for presentation to parents in groups where the situation may be discussed.

The family in the script is a normal American family that wants to give the right training. Its difficulties and its achievements are clearly shown. Filmstrip, record, and leader's guide, $10.00.

SPIRITUAL RECORDINGS

Inspiration is the title of a twelve-inch recording by Clint Walker, known to thousands as Sheriff Walker of the western television series "Cheyenne." This, in contrast to the shooting irons of the West, offers songs with a religious and emotional appeal. You will hear his rich, powerful voice assisted by the Sun-

(turn to next page)

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Ministers' Vacation Exchange

This unusual department has served the subscribers of *Church Management* for more than thirty years. Its purpose is to provide a medium through which ministers may make satisfactory arrangements with other ministers for their holidays. Under this plan families located in the North have enjoyed vacation weeks in the South, ministers from the West have made acquaintances in the East.

The plan usually provides for an exchange of pulpits and living quarters (manse, parsonage, rectory, etc.). There are, however, many deviations from this. If an honorarium is paid the supply minister, that should be mentioned in the offer.

Through the years a style of announcement has been worked out which gives the necessary information in a few words. It would go like this:

Denver, Colorado. Methodist. Minister with wife and three children would like an exchange with minister of any evangelical denomination in the area of Boston for the four Sundays of August. Enjoy the high, clear atmosphere and the natural beauty of the Rockies. Honorarium and good ten-room house. **John Doe, 26 Main Street, Denver, Colorado.**

Make your announcement clear and to the point. Don't expect more from your correspondent than you are willing to give. Your name and address must be included so that no correspondence will burden the office of *Church Management.*

The March issue will be open to the first announcements. Then the department will be continued in the issues for April, May, and June. No charge is made of subscribers for this service. Others will be charged at the rate of ten cents per word. We reserve the right to cut copy if your offer takes too much space.

Happy hunting for the summer of 1960!

AUDIO-VISUALS

(continued from page 52)

flower Serenaders in "With These Hands," "Without a Song," "Whispering Hope," "Bluebird of Happiness," "Love's Old Sweet Song," and "I Believe" on one side of the record. On the reverse side will be found "The Kentucky Song," "Twilight on the Trail," "Love at Home," "When Day Is Done," "America the Beautiful," and "My Kind of Country." The recording is issued by Warner Brothers, 666 Fifth Avenue, New York 19, New York.

Psalms is a twelve-inch recording by Tex Ritter of selections from various psalms found in the Christian and Hebrew Bible. Mr. Ritter is well known as a recorder of songs. There are both poetry and song in the renditions. He has used portions of Psalms 1, 8, 15, 19, 23, 24, 30, 42, 43, 98, 100, 121, 130, 137, and 150. Clergymen will be interested to hear how an artist can bring reverence and serenity with these old verses. He is ably assisted in this program by harpist Kathryn Julye.

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The Sunday School Annuals

The receipt of the half dozen or more Sunday school annuals always creates problems for the reviewer. Patterns have been established during the years, and it is difficult to appraise them without repeating the copy used the previous year. The analysis we are presenting here does not do justice to any book in the list, but it does show the titles, publishers, and something of the contents.

The reader will understand that all of these various books are based on the Uniform International Sunday School Lessons. Modernization during the past few years has included in some instances the use of texts from the Revised Standard Version. The introduction in a few of the volumes of suggestions for the use of audio-visuals is another trend. The books stress "Sunday School," the traditional name, rather than "Church School" or "Religious Education," which now have wide usage. Those which give help to the various age groups seem to prefer the term "Intermediate" department instead of "Junior High" department, which appears in the literature of many of the denominations.

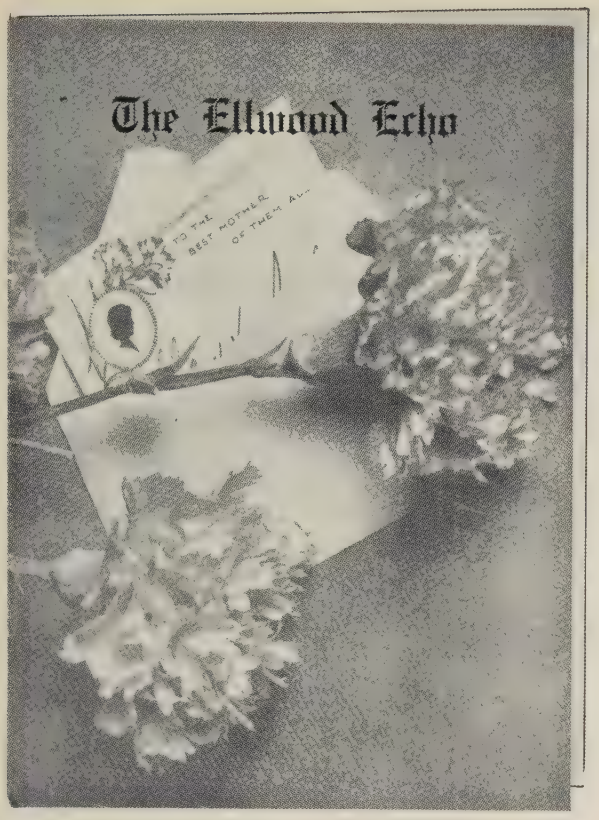
Their persistence and their sale year after year despite the introduction of graded lessons into the churches indicate how well the founders of the Sunday school three generations ago did their task.

THE SUNDAY SCHOOL ANNUALS

Listed by Years of Publication

Title & Editor	First Published	Bible Text	Audio-Visuals	Age Groups	No. Pages	Price	Publisher
Peloubet's Select Notes William M. Smith	1875	KJ	Yes	All	426	$2.95	Wilde
Arnold's Commentary B. L. Olmstead	1895	KJ	No	Primary Through Adult	286	$2.25	Light and Life
Douglass Sunday School Lessons Earl L. Douglass	*	KJ	Yes	Inter. Through Adult	475	$3.25	Macmillan
Gist of the Lesson Ralph G. Turnbull	1900	KJ	No	Adult	160	$1.00	Revell
Tarbell's Teacher's Guide Frank S. Mead	1906	KJ & RSV	Yes	Inter. Through Adult	384	$2.95	Revell
Higley's Sunday School Commentary J. A. Huffman and John Paul	1934	KJ	Yes	Primary Through Adult	319	$2.25	Higley
Standard Lesson Commentary John Carter	1953	KJ	Yes	Youth Adults	448	$2.95	Standard
International Lesson Manual Charles M. Layton and Roy L. Smith	1956	KJ & RSV	Yes	Youth Adult	448	$2.95	Abingdon
Uniform Lesson Commentary Donald R. Pichaske	1958	RSV	No	Youth	320	$2.95	Muhlenberg

*Dr. Douglass took over the compilation of Snowden's Sunday School Lessons some years ago. While a date is not given, if we include the years of Dr. Snowden's editorship, the origin of this annual will go back nearly fifty years, possibly more.



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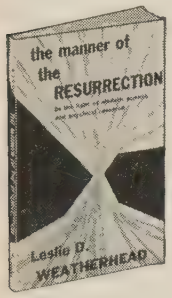
NEW BOOKS

EASTER

THE MANNER OF THE RESURRECTION **by Leslie D. Weatherhead. Abingdon Press. 92 pages (paper cover). $1.00.**



Here is a very slight little book with paper covers which can give the minister more help than its weight in gold for the Easter season.

A few years ago I was visiting with a very competent minister on Easter Monday. I congratulated him on his Easter sermon which dealt largely with the resurrection. His response was somewhat negative. "I admit that I covered a lot of ground," he said, "but I still have a physical body on my hands and do not know where to locate it."

His problem is that of every clergyman who cannot accept the theory of the ascension into heaven of the physical body of Jesus. In this volume Dr. Weatherhead, minister of the City Temple of London, England, has this problem as his thesis. It bears the subtitle "In the Light of Modern Science and Psychical Research."

First of all, he will not accept the theory of the physical ascension. To offset that theory he suggests two possible alternatives. Both of these may be coupled together to explain the disappearance of the body of Jesus and his post-crucifixion experiences.

He thinks it possible that after the spirit of Jesus left his body the process of decomposition was hurried by evaporation or evanescence. He notes the contention of Sir Oliver Lodge, the distinguished physicist of a past generation, in one of his volumes that it might be possible for the human race to sufficiently know the laws of nature that the molecular decomposition of the body might be hurried after physical death and we could rid ourselves of the "repulsive paraphernalia of burial or burning."

Dr. Weatherhead thinks that scientific thought is directed toward such a possibility and that this may explain the empty tomb.

Second, he gives sympathetic assurance to the findings of modern researchers in the field of psychic science. The appearance of Jesus to his disciples was a psychic appearance. This, he says, belongs in the area of apparitions—not hallucinations. An apparition is a psychic appearance which is viewed by several or more people. A hallucination is entirely in the mind of the person who experiences it.

Yes, this little volume will supply you with much ammunition for your own thinking, and it will also offer suggestions for your Easter sermon.

W.H.L.

THEOLOGY

THE HINGE OF HISTORY **by Carl Michalson. Charles Scribner's Sons. 256 pages. $3.95.**

The author is professor of systematic theology in the theological school of Drew University, Madison, New Jersey, where he has been on the faculty since 1943. During recent years he has contributed numerous articles to theological journals. He edited *Christianity and the Existentialists* in 1956 and published *Faith for Personal Crises* in 1958.

Some sentences from the Preface indicate the author's aim: "Traditionally theology has adopted its methods of reflection from philosophy. More recently theologians have employed methods suggested by the natural sciences, as in American process theology. This book, however, proposes historical method as an instrument of theological understanding." This aim is also disclosed in the subtitle: "An Existential Approach to the Christian Faith." There are ten chapters—the first, an introduction to the general theme; the last, a concluding chapter dealing particularly with the mission of the church. The eight chapters in-between are divided into two parts—the first four treating existential history; the second four, eschatological history. The last ten pages contain an index of names and subjects. The author's style is clear and his thought is orderly.

The Hinge of History is written by a theologian primarily for fellow theologians and those who have a deep interest in theology. For that reason it can hardly be expected to have a popular or widespread appeal. Yet it should be emphasized that it has solid worth, it adds to the sum of present-day thinking on the Christian message, and it will count heavily in those circles for which it is intended. F.F.

THE PRESSURE OF OUR COMMON CALLING **by W. A. Visser 't Hooft. Doubleday & Company, Inc. 91 pages. $2.50.**

This brief work is concerned with the theology of the ecumenical movement. It contains the substance of the Taylor Lectures delivered by the author at Yale Divinity School. The first chapter deals with the growth of Christian unity. The theme of the ecumenical movement is here described as "the outcome of the common effort to express the integrity and wholeness of the Church of Christ." Three aspects of the calling and mission of the church are set forth in successive chapters which deal respectively with witnessing, service, and fellowship. The dimensions and meanings of unity in Christ are described in the concluding chapter.

This is a valuable, concise, and instructive study. The author is general secretary of the World Council of Churches. J.C.P.

AMERICAN CATHOLICS: A PROTESTANT-JEWISH VIEW, **edited by Philip Scharper. Sheed & Ward. 235 pages. $3.75.**

Six non-Catholics, representing a cross section of the American community, were invited to contribute to this work which is described as a mirror to help American Catholics examine themselves. The contributors wrote independently of each other. The volume comprises the following articles: American Catholics and Their Intellectual Heritage, by Stringfellow Barr; A Dialogue of Histories, by Martin E. Marty; The Issues Which Divide Us, by Robert McAfee Brown; The Natural and the Supernatural Jew, by Arthur Cohen;

Jews, Prejudice and Catholic Practice, by Rabbi Arthur Gilbert; and Catholics in the Community, by Allyn P. Robinson. The book concludes with a very brief Catholic Postscript by Gustave Weigel, S. J.

While the authors address themselves primarily to Roman Catholics, this work should prove clarifying for Protestants and helpful in promoting understanding between Catholics and non-Catholics. The essays are marked by both fairness and candor. Dr. Brown's article is excellent.

J.C.P.

THE MEANING OF BAPTISM by John Frederick Jansen. The Westminster Press. 125 pages. $2.50.

In this series of twenty-one meditations the author undertakes to give a reappraisal of the theological basis of the sacrament of baptism. At the same time he hopes to help ministers and congregations of the reformed and evangelical traditions to gain a clearer understanding of the relation of this sacrament to the devotional life of the church. The meditations are grouped under three sub-topics, namely, Bearing His Name, Sharing His Death, and Life in the Spirit. It is not always clear just how the author arrives at some of his conclusions.

S.L.

GUIDEPOSTS TO A STRONGER FAITH, edited by Norman Vincent Peale. Prentice Hall, Inc. 308 pages. $3.95.

This is a symposium of religious articles by certain celebrities such as motion picture actors, stars from the sports world, reformed mobsters, television personalities, tycoons from industry, authors of best sellers, politicians, orchestra leaders, and Norman Peale. The articles are under the following headings: From Indifference to Belief, The Heart of Prayer, How to Have Convictions and Hold Them, Your Job Can Help You Build Faith, The Commandments Can Revitalize Your Life, The Remarkable Healing Power of Faith, Practice the Fine Art of Living, and How to Climb the Highest Mountain. Most of them are taken from personal experiences with faith and religion.

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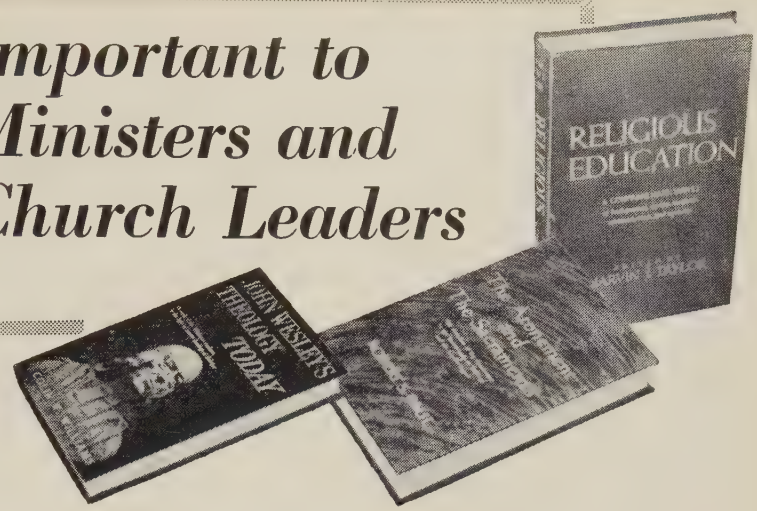

John Wesley's Theology Today
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The main beliefs of John Wesley—salvation, experience, original sin, repentance, atonement, new birth, church, perfection, and eschatology—are examined here to give a complete picture of Wesleyan theology. Special treatment is given to issues of vital contemporary interest such as the sacraments and the ministry. **$4.50**

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A comprehensive survey of background, theory, methods, administration, and agencies in the field of religious education. The contributors are experts in their field and represent most Protestant denominations and the Catholic and Jewish faiths. Well outlined for study and reference. **$6.50**

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THE BIBLE

THE LEARNED MEN by Gustavus S. Paine. Thomas Y. Crowell Company. 212 pages. $4.75.

Here is a fascinating work in a field which has hardly been explored. All of us are familiar with the King James Version of the Holy Bible. We were brought up on it. Many of its passages we know by heart. There is no other piece of literature like it. H. L. Mencken, surely not a prejudiced wit-

ness, has written: "It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world." But who were the men who gave us this translation? That is the question this book answers. They were learned men, scholars, many of them highly placed in the Church. Some were from Oxford, some from Cambridge; altogether there were fifty-seven of them.

The author is of American Puritan stock. He was a teacher of English literature at the University of Nevada and later managing editor of the *Christian Science Monitor* and *The International Interpreter.* He tells us that these men were very human. One of them killed another man in a hunting accident. Another was deserted by his wife as he labored on the translation. A number of them were afflicted with the envy and jealously which even now can be found among scholars. Many of them had other trials and temptations. Nevertheless, in spite of their handicaps, these men produced the translation which will not be superseded in our time.

In the closing pages two appendices list the translators and give comparative readings. There are also a bibliography and an index. F.F.

THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS by Leo Morris. Wm. B. Eerdmans Publishing Co. 74 pages. $4.00.

This is another volume of the scholarly and conservative *New International Commentary on the New Testament.* It measures up fully to the high standards set by earlier volumes.

The author, an Australian, has previously established himself as an effective writer and competent biblical scholar. In this book he has further proved these qualifications.

It would be a criticism rather than a compliment to say of any commentary that it offers many surprises. This one does not. But it does offer useful historical and grammatical guidance to an understanding of the apostle's mind as well as a healthful application of this message to our contemporary scene. More than this a good commentary should not be expected to do. J.S.

CHURCH HISTORY

HOW WE GOT OUR DENOMINATIONS by Stanley I. Stuber. Association Press. 254 pages. $3.50.

This is a newly revised edition of a volume which has usefully served churches for some years. It covers pretty well the entire period of Christianity. The book is divided into three parts: The Early Church, The Ancient Catholic Church, and The Modern Church. Many of the revisions fall into the third category. The author in bringing the text up-to-date has added very recent mergers including that of the Presbyterian Church in the United States of America and the United Presbyterian Church in North America to form The United Presbyterian Church of North America. Also included is an outline of the United Church of Christ, which brings together the Congregational Christian Churches and the Evangelical and Reformed Church. Here the author is definitely right when he says, "The process of union was seventeen years in the making and is not yet complete." But he is wrong when he says that "this merger marks the first time in American history when two Protestant

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churches of different forms of government have united." The Evangelical Synod which united with the Reformed Church in America in 1934 was a congregational fellowship in organization. He is also wrong in a subtitle to the chapter on this new church when he calls it a merger of Congregational Christian Churches and Evangelical and Reformed Churches. In reality it is a proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church. That is where the confusion rises which is delaying the completion of the merger program.

The book is a valuable condensed history of denominationalism in the Christian faith and will continue to be widely read.

W.H.L.

DEATH: A Book of Preparation and Consolation, **edited by Barry Ulanov. Sheed & Ward. 92 pages. $5.00.**

The editor of this volume of prose and poetic quotations is the associate professor of English at Barnard College of Columbia University. He is, as well, an authority on jazz music and has written several books in that field. It is a far cry from these to an anthology of material on death. The contrast is very evident when one thumbs the pages. There are no jazz-type selections in this volume. Included are quotations from the works of various saints of the church and historic characters. There are excerpts from Francis Bacon, William Blake, Dante, Arthur Stanley Eddington, the Jewish Talmud, Erasmus, Immanuel Kant, etc.

This anthology will make a valuable addition to those you now have on your shelves. There will not be too much duplication.

W.H.L.

VERSE

A TREASURY OF POEMS FOR WORSHIP AND DEVOTION, **edited by Charles L. Wallis. Harper & Brothers. 378 pages. $4.75.**

I picked up this book just after writing the review of the symposium on death which appears above. The contrast is very evident. I do not like the terms "high-brow" or "low-brow," so I will be more selective in my choice of words. The anthology on death might be termed "classical," while this book is more "popular" in its selections. There is very little duplication of material. Here the quotations come from Whittier, Rossetti, Van Dyke, Markam, Bryant, Dunbar, Meredith, etc.

All of the selections are from poetry —no prose. The book is divided into twelve sections: The Poet's Petition, To God the Father, Thou Crystal Christ, The Varied Ministries of Nature, By Day and Night, The Home Circle, God's Far-Ranging Kingdom, Disciplines of Spiritual Life, Petitions of Doubt and Protest, Through Deep Waters, Toward a Higher Life, and With Thankful Hearts. These are followed with voluminous indices such as an index of titles, an index of first lines, an index of poets, an index of special days and occasions, and an index of subjects.

The editor has had much experience in compiling anthologies of this nature, and his arrangements are made with skilled hands.

W.H.L.

LUTHER

THE WORLD AND MEN AROUND LUTHER **by Walter G. Tillmanns. Augsburg Publishing House. 384 pages. $5.95.**

A most convenient reference book that everyone will use and no one will praise is this encyclopedic biographical collection by Professor Tillmanns of Wartburg College. The book does not stress a new point of view regarding the Reformation. In the first sixty-six pages there is a splendid introduction to the period of reform. Here Tillmanns shows his careful, scholarly training in portraying the religious and social ferment and the new learning of the Middle Ages, and here he evaluates the effects of the decay of the Holy Roman Empire and the discovery of America.

But the chief value of this book lies in the incredible amount of biographical material which he has assembled. Almost two hundred persons of the period have been sketched in groups such as The Inner Circle, The Larger Circle, The Martyrs, and English Friends and Foes. In each of these groups he gives briefly the circumstances which relate the selected biographies to Luther. He then proceeds to describe briefly but vividly, and usually with sufficient detail, the lives of the persons involved.

In addition to the usual critical apparatus there is another biographical index of about seven hundred names covering twenty-five pages at the close of the book. Many of these persons are minor characters and appear infrequently in the text, but here at a single glance they can be identified in a line

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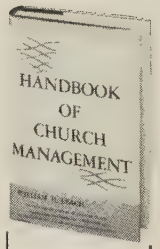

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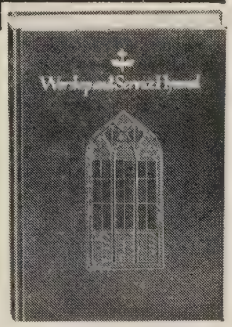

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or two and located in the main body of the book.

For beginner and trained scholar alike this handbook should prove sufficiently useful to justify its position near at hand at all times.

It would be a mistake to regard this book as being merely the exhibition of a relic from antiquity. Many of Laurentius Petri's suggestions are astonishingly valid for the ministry four centuries later.

J.S.

FLOWERS

RELIGIOUS THEMES IN FLOWER ARRANGEMENT by Ruth E. Mullins. Hearthside Press, Inc. 122 pages. $5.95.

This delightfully illustrated book offers a wealth of ideas and much enjoyment to all who practice the art of flower arranging, either for the church altar or as a personal hobby. There are sixty-two black-and-white photographs and twelve colored plates covering religious themes for the special days and seasons as well as for most religions, even Hinduism, Buddhism, Confucianism, and Mohammedanism.

However, this reviewer would find it a little difficult to interpret some of the designs were it not for the scriptural reference given with each one. Especially helpful should be the descriptions which accompany each picture and give the names of the flowers and foliages used. There are many interesting varieties of foliage with which the reader may become acquainted.

In the back of the book the symbolic meanings of many flowers, leaves, and fruits are listed to assist the arranger in choosing the proper materials for a specific occasion.

Mrs. Mullins' background well qualifies her for the task she has undertaken. She is a nationally accredited flower show judge and a member of the state board of the Florida Federation of Garden Clubs. She teaches flower arranging and gives many lectures and demonstrations. Her use of tulips in a Christmas arrangement indicates that she lives in the South. Tulips are not available in northern flower shops until early in February.

This book will prove to be a valuable asset for home or church decorating during the coming Easter season.

E.B.E.

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Glenn D. Everett will bring our readers up to date on the confusing situation of housing and utility tax exemptions in hte March issue of

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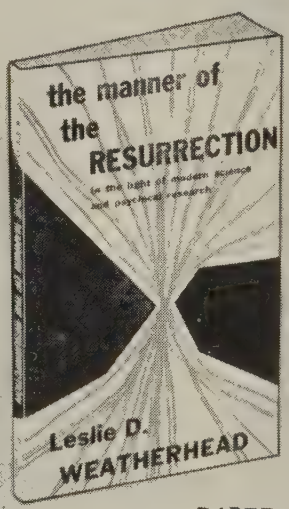

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RECOMMENDED BOOKS FOR PRAYER GROUPS

Harold Wiley Freer*

With the number of prayer groups of all kinds increasing throughout the country, one question arises more than any other: What books are available that we may continue our group with vitality and growth? This is recognition of the leveling off that comes to many groups when they stay with the simple pattern of intercessory prayer alone or that of inspirational books which are read aloud at weekly or biweekly sessions. A growing group is one which supplements its reading and study with daily times of quiet. Unless there is this daily discipline, the weekly prayer group becomes rather tepid in time.

With minor adaptations, the books listed below are suitable for groups that meet for weekly sessions. They may be used for discussion groups or research groups that meet biweekly or monthly, but they were chosen after much testing to be used persistently and regularly in classes that meet every week over a period of time long enough to complete the book being studied. Unless there is this discipline of persistent regularity, there will be little growing in grace.

1. Books to be used for a beginning group that has never met at all or that is growing beyond its present pattern and wishes to begin careful study and meditation.

a. Biblical books, especially the Gospels—preferably Mark, Luke, Matthew, and John, in that order. These should be read at the rate of a chapter each week, this same chapter to be read at home each day, its final reading to be in silence within the group session. The sharing that follows will then come out of careful and prayerful devotional study over a full week.

b. *Discipline and Discovery* by Albert Edward Day. The first three chapters may be read as above, each day for a week, insights to be shared in the group. The remaining chapters include exercises and daily scriptural readings which if diligently observed will make the chapters last over two or three weeks each.

c. *Two or Three Together* by Harold

*Minister, First Congregational Church, Crossville, Tennessee.

(turn to page 65)

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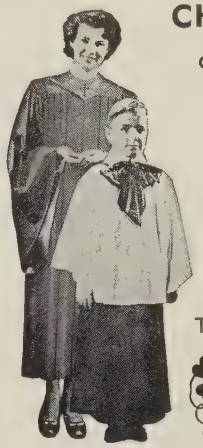

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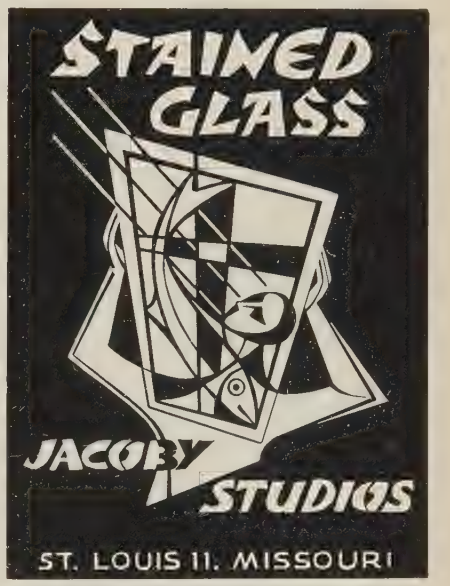

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Making the Church a Service Station

J. Lester McGee*

There was a time when the church was a place to go for worship, Bible study, prayer meetings, and "foreign" missionary giving. And that was about it. No one expected the church to offer more service, or thought it should.

Today it has been suggested that the modern church performs the dual function of a power station and a service station. The writer recognizes the primacy of the power station role, yesterday, today, and forever, but desires here to emphasize the latter metaphor as indicative of the ever-expanding and far-reaching social implications of today's church.

The aforementioned church was a contemporary of the gas station. Today the gas station is still a gas station, but it is increasingly more than that. It is a service station whose operator renders innumerable services besides selling "power" to motorists. He checks tires, radiators, and batteries, washes windshields, brushes out car interiors, furnishes restrooms and tourist information, etc.

Has the church kept pace? Is it still the traditional power station, but more than that—a modern service station? Does it render its constituents increasing religious and social services?

One sure way to sell a "service station gospel" in all its ramifications is to demonstrate some of its practical benefits to the local congregation. Our official board and church staff have attempted to do just that. One by one we are initiating many new services. The minister and his staff are dedicated to the task of serving people and bringing them to the realization that in all their higher needs they can turn to their church with the assurance that those who work there will sincerely, painstakingly, and happily render the promised services in the name and spirit of the Owner of all service stations.

Listed here are many extracurricular services which we are currently trying to render our people and the community, and which we believe every modern church can and should promote. The list is by no means complete. Many more innovations are yet to come.

1. **Identical worship services** to accommodate a constituency of three thousand persons.
2. **Psycho-religious clinic by radio.**
3. **Lending library** with a budget large enough to add new books monthly.
4. **Visual-aids library** with all types of material and equipment.
5. **Three nurseries** with professional attendants, open for all services.
6. **Opportunities for church work** including a Volunteer Office Helpers' Club, Methodist Men's Manualaires, a youth class with "God and Church" assignments and awards, etc., in addition to choir participation, teaching, visiting, and other service opportunities. Training classes in all areas of church work are conducted periodically.
7. **Two chapels** open at all hours of the day for prayer and meditation.
8. **First aid room** with a registered nurse accessible during all church activities.
9. **Sunday night variety services** for all ages. Activities which cannot be included in worship services are informally conducted in scheduled series. These include churchmanship lectures, quiz programs on popular religious subjects, forums on psychology's aids to religion, Bible exploring and fingerprinting, scientific alcoholic studies, mission schools, indoctrination classes, social concern emphases, etc.
10. **Affiliate membership and full pastoral care** offered the hundreds of short-term residents with church membership in

*Minister The First Methodist Church, Junction City, Kansas.

home churches. Fort Riley with a large turnover population of 20,000 is only one mile from Junction City. Approximately 3,000 military families live in Junction City.

11. **Public relations services:** Tower chimes heard daily, hearing aids for the hard-of-hearing, all services tape recorded and made available to rest homes and shut-ins, one sermon recorded and printed monthly for free distribution and mailing, all visitors registered by use of "good morning" cards placed in hymnals by the God and Church youth class, visitors recognized and mailed a "thank you" note and a copy of *The Upper Room,* official greeters always in church foyers and trained receptionists in educational building foyers to greet and register new church school pupils and visitors, a letter of welcome to the parents of all new enrollees and visitors with subsequent visits made in the homes, "card home" free mailing service offered military personnel and their families (card consists of a prepared greeting from the service and is ready to be signed and addressed to loved ones), a youth center with a snack bar, a TV lounge, and recreation facilities and equipment.
12. **A service department** operated by the church office assists in rentals, securing employment, listing and securing baby sitters, providing transportation to and from church, referrals for assistance, and an audited statement of contributions (prepared by the financial secretary) for income tax purposes.
13. **Methodist youth part-time employment service** for high school youths desiring after school employment. Youths list jobs they will do. Homes and businesses of community call and are referred to the proper persons. This is a very popular and much used free service.
14. **Weekday nursery school,** 9:00 to 11:30 a.m. daily, for ages two to five, employing two trained teachers. It meets all standards and is licensed by the state board of health. Nonprofit but self-supporting by a modest

(turn to page 67)

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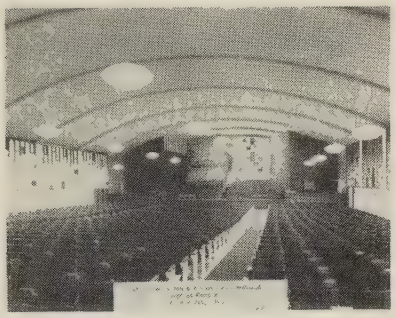

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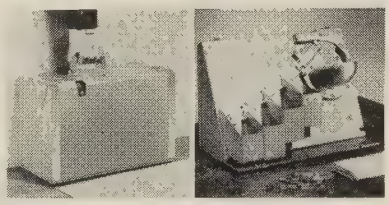

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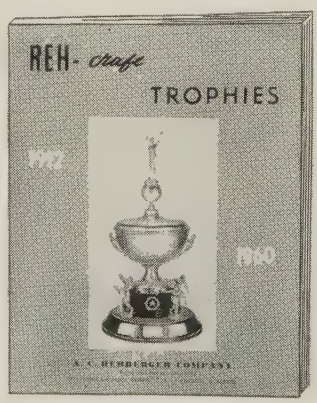

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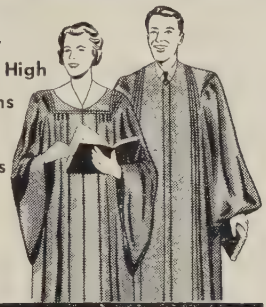

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BOOKS FOR PRAYER GROUPS

(continued from page 61)

Wiley Freer and Francis B. Hall. This is the definitive manual on prayer groups that has been used by a thousand or more classes across the country. Part II is an intensive curriculum covering thirty weeks in the practice of prayer; it has become the foundation for the use of the books later to be suggested for continuing groups. The introduction to Part II gives complete details as to the procedure within a group.

2. Books to be used in continuing groups.

a. *A Serious Call to a Devout and Holy Life* by William Law (abridged edition edited by John Meister). This is an excellent introduction to the life of prayer by an English Protestant of the eighteenth century, who first asks: "Do you *really* intend to be a Christian?"

b. *The Imitation of Christ* by Thomas a Kempis. Except for Book I, Chapters 19-25 (written for those living in a monastery), and Book IV (on communion, with its emphasis on Roman Catholic doctrine), this book may be readily adapted to Protestant usage. It is one of the true classics of the spirit, simple in language, profound in understanding.

c. *They Teach Us to Pray* by Reginald E. O. White. Sixteen remarkably fine biographical studies of Old Testament characters are followed by two chapters on the life of Jesus, all of these revealing the way of prayer. These are excellent for biblical study as well as for their insight into the life of prayer. Easy reading compensates for the somewhat longer chapters.

d. *Christian Perfection* by Francois de Fenelon (edited by Charles Whiston). This master teacher of the seventeenth century writes letters to those at the court of France—some very brief, three of the forty-one rather long—which present a careful plea for the discipline of the self, that one may "achieve" through God's grace abandonment to divine providence. The reader must go behind the words of Catholic doctrine and court custom to find the heart of spiritual truths that speak vividly to our condition today. This is used by many continuing groups.

e. *Prayers and Meditations,* edited by Gerald Heard. Its stiff language and its strong ideas may bother for the first three chapters, but many groups have

(turn to page 66)

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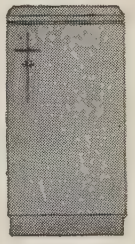

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BOOKS FOR PRAYER GROUPS

(continued from page 65)

found that through careful study of this book week after week insight has been sharpened and understanding expanded in a degree not equalled by the use of any other book of its kind. It will be a help if at least one person in the group has a wide knowledge of the spiritual classic, for much of Heard's vocabulary is that of the classics as interpreted in modern psychological ideas.

f. *Diary of Private Prayer* by John Baillie. This is a personal book of daily prayers for morning and evening. If the two for each day are studied for a week's time, the variety and the depth of these prayers over the period of some

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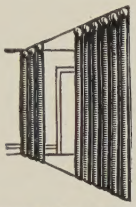

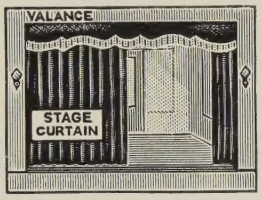

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Other books which may be adapted to similar usage, a chapter or a portion of a large chapter to be read each day for a week, include *Theologia Germanica,* anonymously written in the fourteenth century; *A Testament of Devotion* by Thomas Kelly, American Quaker, whose chapters may be broken down into smaller readings for study; *Teachings of Jesus on Prayer* by Lewis Maclachlan; *I Will Lift Up Mine Eyes* by Glenn Clark; *The Manhood of the Master* by Harry Emerson Fosdick. These were found to be the most helpful in the experiences of many kinds of groups over several years of study.

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(continued from page 63)

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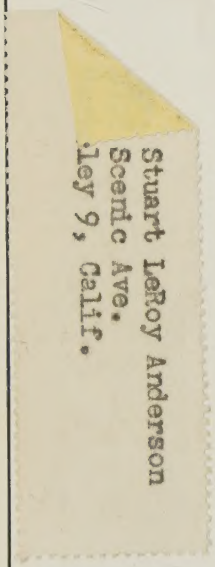

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First Cumberland Presbyterian Church
Chattanooga, Tennessee

Our third Wells Canvass closes today. At this point we have pledges to the Building Fund of $128,006. The Budget was also substantially increased, with a total pledged for one year of $23,132. With the results of our first program we liquidated an indebtedness and purchased a new site. With the contributions from the second program we erected a modern educational building, and with these pledges as a start we expect to build a sanctuary. We are indebted to Wells Organizations far beyond the fee paid, for the spiritual impact made by the teaching, training and techniques supplied by three very fine directors, who used your excellent materials to good advantage.

Rudolf E. Gruenke, Pastor
St. Paul Evangelical and Reformed Church
Cincinnati, Ohio

In my ministerial career this is the third Canvass (the second at this church) I have had done by Wells. It was our most successful one. If you ever need a good word said for Wells, in this area, all you have to do is call on me and I will give it with the greatest of pleasure.

Horace L. Thomas, Pastor
First Presbyterian Church
Ada, Oklahoma

This is to confirm the successful conclusion of our Second Wells Canvass. I wish to take this opportunity of expressing my sincere satisfaction for the services rendered. We have had wonderful response from our people and have exceeded our estimated goal of $75,000. We have, as of today, $80,376. There have been many spiritual benefits arising from our Canvass that are over and above any monetary gains, and we feel that our Church is much stronger for having completed another Canvass.

C. H. Sprague, Minister
The First Methodist Church
Mount Vernon, Washington

Today we close our second Wells Canvass. This was a Building Fund plus Budget Canvass, and to date we have raised eight thousand dollars above the previous Canvass total. I believe this makes the Canvass a success. To my fellow-Ministers, I have given your organization the highest praise and should another need arise for an outside fund-raising agency, you may be assured that I will recommend Wells.

L. H. Spradley, Minister
Forest Lake Methodist Church
Tuscaloosa, Alabama

Our second Canvass was better than the first, three years ago, because some of our people knew what such fellowship of giving and sharing together could do, and others caught their spirit. The entire undertaking has brought us closer together by bringing us nearer to God.

Gerrit Heemstra, Pastor
Pompton Reformed Church
Pompton Lakes, New Jersey

We have just completed our second Wells Canvass. This was a Building Fund Canvass only. Our figures show that we presently have 555 pledges in hand for a total of $260,005 payable over the next three years. I am gratified with the financial attainment, but even more so with the spiritual benefits which were evident among so many of our people.

Andrew F. Rauth, Minister
Grosse Pointe Woods Presbyterian Church
Grosse Pointe Woods, Michigan

WELLS ORGANIZATIONS

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